جواهر ثمينة من السلف والخلف

Precious Gems from the Salaf & the Khalaf

القرآن
الذكر والدعاء
الصيام ورمضان

Qur'an
Remembrance & Supplication
Fasting & Ramadan

Dar PDFs

بسم الله الرحمن الرحيم

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ ﴾
[آل عمران : ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللَّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء : ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً(٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [الأحزاب : ٧٠-٧١]

أما بعد : فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار.

This is a compilation of statements from the Salaf and the Khalaf regarding the subjects of the Qur'ān, Remembrance, Supplication, Fasting, and Ramaḍān. We compiled this collection with the hope that it be a beneficial and concise compilation to enlighten the reader of the virtues, etiquettes, and rewards of these matters as well as to encourage and motivate the reader to build and strengthen their relationship with Allah ﷻ by implementing and actualizing what has been narrated. We have mentioned the statements in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allah ﷻ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.

Dar PDFs

القرآن

Qur’ān

Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّمَا الأَعمَالُ بِالنِّيَّاتِ

Verily, actions are

only based on intentions.

[Ṣaḥīḥ al-Bukhārī (1)]

[صحيح البخاري (١)]

Dar PDFs

The Messenger of Allāh ﷺ said:

خَيْرُكُمْ مَنْ

تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who

learns the Qur'ān and teaches it

[Ṣaḥīḥ al-Bukhārī (5027)]

[صحيح البخاري (٥٠٢٧)]

Dar PDFs

Muḥammad ibn al-Ḥusayn رحمه الله said:

إنه ينبغي لمن كان يقرأ القرآن لله أن يصون نفسه عن استقضاء الحوائج ممن يقرأ عليه القرآن وأن لا يستخدمه ولا يكلفه حاجة يقوم بها.

It is befitting for the one who teaches the Qur'ān for the sake of Allāh to safeguard himself from seeking to have his needs fulfilled by those who learn the Qur'ān from him. He shouldn't use them and take them as servants nor burden them to fulfill his needs.

[أخلاق أهل القرآن للآجري (٥١)]

Sh. ʿAbdur-Razzāq al-Badr حفظه الله said:

هذا من جُملة الآداب التي ينبغي أن يتحلَّى بها حامل القرآن؛ وهي أن يتجنَّب تكليفَ من يُقرئهم القرآن من طُلابه بمصَالحه وحاجاته وشؤُونه، فإن ذلك ينافي كمال إخلاصِهِ، ونُصحه وورَعه، فلابدَّ أن يكون إقراؤُه لهم طلبًا لما عند الله وحده، لا لأجل المصلحَة أو المَنفعَة؛ وإنَّما يريد بذلك وجه الله.

This is among the manners that the bearer of the Qur'ān should adorn himself with; it is to avoid burdening those who recite the Qur'ān to him with his interests, needs, and affairs. Doing so goes against his complete sincerity, advice, and piety. It is incumbent that his recitation to them is a seeking of what is with Allāh alone, not for the sake of personal gain or benefit. His intention should solely be for the face of Allāh.

[التبيان شرح أخلاق حملة القرآن (١٣٧-١٣٨)]

The Messenger of Allāh ﷺ said:

إِنَّ اللهَ يَرْفَعُ بِهَذَا الْكِتَابِ

أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

Indeed, Allāh ﷻ raises the

[status of] people with this Book,

and He lowers others by it.

[Ṣaḥīḥ Muslim (817)]

[صحيح مسلم (٨١٧)]

Dar PDFs

Ibn Mas’ūd رضي الله عنه said:

من كان يحب أن يعلم أنه يحب الله، فليعرض نفسه على القرآن؛ فإن أحب القرآن فهو يحب الله عز وجل، فإنما القرآن كلام الله.

Whoever would like to know whether he loves Allāh, then let him present himself to the Qur’ān. If he loves the Qur’ān, then he loves Allāh, the Mighty and Majestic. For indeed, the Qur’ān is none other than the Speech of Allāh.

[السنة لعبد الله بن أحمد (١٢٥)]

Dar PDFs

Imām Aḥmad رحمه الله was asked:

ما تقول في القرآن؟

What do you say about the Qur'ān?

قال: كَلاَمُ اللهِ، غَيرُ مَخلُوقٍ.

He replied: It is the Speech of Allāh

[and] it is not created.

[شرح أصول اعتقاد أهل السنة والجماعة للالكائي (٣٩٥)]

Dar PDFs

The Messenger of Allāh ﷺ said:

الصيامُ والقرآنُ يشفعانِ للعبدِ يومَ القيامةِ،

يقولُ الصيامُ : أي ربِّ إني مَنعته الطعامَ

والشَّهواتِ بالنَّهارِ فشفعني فيه، يقولُ القرآنُ

ربِّ مَنعته النَّومَ باللليلِ فشفعني فيه، فيشفعان.

Fasting and the Qur'ān will intercede for the servant

on the Day of Standing. Fasting will say: O' [my] Lord,

I kept him from his food and desires during the daytime,

so let me intercede for him. The Qur'ān will say:

[My] Lord, I kept him from sleeping at night,

so let me intercede for him. Thus, both will

be allowed to intercede.

[صحيح الجامع (٣٨٨٢)]

Dar PDFs

Ibn Mas’ūd رضي الله عنه said:

ينبغي لقارئ القرآن أن يُعرَف بليله إذا الناس ينامون، وبنهاره إذا الناس يُفطرون، وببكائه إذا الناس يضحكون، وبورعِهِ إذا الناسُ يخلطون، وبصمْتِه إذا الناس يخُوضون، وبخُشوعِه إذا الناس يختالون، وبحُزْنه إذا الناسُ يَفرحُون.

It is becoming for the reciter of the Qur’ān to be known for his nights [in worship] when the people are sleeping, his days [fasting] when the people are eating, his crying when the people are laughing, his seclusion when the people are mixing, his silence when the people are engaging, his humility and submissiveness when the people are haughty and conceited, and his sorrow when the people are rejoicing.

[لطائف المعارف (٣٠٨)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ

وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لاَ أَقُولُ الم حَرْفٌ،

وَلَكِنْ أَلِفٌ حَرْفٌ، وَلاَمٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

Whoever recites a letter from the Book of Allāh will receive a reward, and a reward is ten the like of it. I am not saying that Alif Lām Mīm is a letter, but rather, Alif is a letter, Lām is a letter, and Mīm is a letter.

[at-Tirmidhī (2910)]

[الترمذي (٢٩١٠)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَثَلُ الذي يَقْرَأُ القُرْآنَ وهو حافِظٌ له، مع السَّفَرَةِ الكِرامِ البَرَرَةِ، ومَثَلُ الذي يَقْرَأُ القُرْآنَ وهو يَتَعاهَدُهُ، وهو عليه شَدِيدٌ؛ فَلَهُ أجْرانِ.

The one who preserves the Qur'ān and is skilled in its recitation is with the noble, obedient, recording angels, and the one who stumbles when reciting the Qur'ān due to difficulty will receive a double reward.

[Ṣaḥīḥ al-Bukhārī (4937)]

[صحيح البخاري (٤٩٣٧)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

القراءة لابد أن تكون باللسان فإذا قرأ الإنسان بقلبه في الصلاة فإن ذلك لا يجزئه، وكذلك أيضا سائر الأذكار، لا تجزئ بالقلب، بل لابد أن يحرك الإنسان بها لسانه وشفتيه؛ لأنها أقوال، ولا تتحقق إلا بتحريك اللسان والشفتين.

Recitation [of the Qur’ān] must be done with the tongue. If a person recites in his heart in the prayer, it does not count. Likewise, the adhkar (remembrances), saying them-in your mind, does not count. Rather, a person must move his tongue and lips because they are sayings that can only be achieved by moving the tongue and lips.

[مجموع فتاوى ورسائل (١٥٦\١٣)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

المستمع شريك للقارئ في كل حرف حسنة، والحسنة بعشر أمثالها.

The one listening [to the Qur'ān] is a participant with the reciter in every letter which incurs a good deed, and a good deed is equivalent to ten the like of it.

[فتاوى نور على الدرب (٣٥٠\٢٦)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

أفضل العبادات البدنية الصلاة، ثم القراءة، ثم الذكر، ثم الدعاء.

The most virtuous physical acts of worship are the prayer, then recitation [of the Qur'ān], then dhikr, then supplication.

[مجموع الفتاوى (١٠\١\٤٠١)]

Dar PDFs

The Messenger of Allāh ﷺ said:

القُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur’ān is either

a proof for you or against you

[Ṣaḥīḥ Muslim (223)]

[صحيح مسلم (٢٢٣)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

اللّٰه لم يُوجِب على عباده أن يَحفظوا آيات القرآن كلها لكن أوجب العمل به على الجميع، فالعمل بالقرآن واجب وهو الذي من أجله أُنزِلَ القرآن، فمَن عمل بالقرآن كان مِن أهله وكان القرآن حُجَّة له ومَن لم يعمل به لم يكن مِن أهله وكان القرآن حجة عليه، هذا معنى قوله ﷺ: وَالقُرآنُ حُجَّةٌ لَك أَو عَلَيك.

Allāh ﷻ did not obligate His servants to memorize all the verses of the Qur’ān, but He made it obligatory for everyone to implement it. Implementing the Qur’ān is compulsory, and it is the purpose for which the Qur’ān was revealed. So whoever implements the Qur’ān is amongst its people, and the Qur’ān is a proof for him, and whoever does not implement it is not amongst its people, and it is a proof against him. This is the meaning of his saying (the Messenger) ﷺ: The Qur’ān is either a proof for you or against you.

[شرح كفاية المتعبد شريط (٣)]

Dar PDFs

Fuḍayl ibn ʻIyāḍ رحمه الله said:

إِنَّمَا نَزَلَ القُرآنُ لِيُعْمَلَ بِهِ،

فَاتَّخَذَ النَّاسُ قِرَاءَتَهُ عَمَلا.

The Qur’ān was not sent down except to be implemented. However, the people have [mistakenly] taken its recitation [alone] as implementation.

[أخلاق حملة القرآن للآجري (٣٨)]

Dar PDFs

‘Alī ibn Abī Ṭālib رضي الله عنه said:

لا خَيرَ في عِبادَةٍ لا عِلمَ فيها،

ولا خَيرَ في عِلمٍ لا فَهمَ فيه،

ولا خَيرَ في قِراءَةٍ لا تَدَبُّرَ فيها.

There is no good in any worship that is not based on [beneficial] knowledge, there is no good in knowledge that is not based on [correct] understanding, and there is no good in recitation without pondering, contemplation, and reflection.

[الحلية (١\٧٧)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

كان أهل القرآن هم
العاملون به، والعاملون بما فيه،
وإن لم يحفظوه عن ظهر قلب.

The people of the Qur’ān are those who know it, understand it, and implement what is contained in it, even if they have not memorized it by heart.

[زاد المعاد (١\٣٢٧)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

الذي لا يعمل بالسنة

هو ليس من أهل القرآن

The one who does not implement the

Sunnah [of the Messenger of Allāh ﷺ]

is not from the people of the Qur’ān

[شرح فضل الإسلام شريط (٦)]

Dar PDFs

Shaykh al-Albānī رحمه الله said:

فتعظيم كلام الله باتباعه وليس

بتقبيل أوراقه وبزخرفة صفحاته.

The veneration of the speech of Allāh is

[achieved] by implementing it and not by

kissing its pages and adorning its covers.

[متفرقات شريط (٢٤٤)]

Dar PDFs

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

لا أصل لهذا أن الحالف يضع يده

على المصحف هذا من فعل الجهلة

There is no basis for this that the one

who swears puts his hand on the Qur'ān.

This is from the actions of the ignorant.

[درس فتح المجيد شرح كتاب التوحيد يوم الثلاثاء/ 15-03-1441هـ]

Dar PDFs

Imām an-Nawawī رحمه الله said:

اعلم أن قراءة القرآن آكد الأذكار
كما قدمنا، فينبغي المداومة عليها،
فلا يخلي عنها يوماً وليلة، ويحصل له
أصل القراءة بقراءة الآيات القليلة.

Know that reciting the Qur'ān is the most established of the Adhkār as we have mentioned. It is incumbent- to be perseverant upon it, so it is not neglected a single day or night, and the foundation of recitation is attained by reciting just a few verses.

[الأذكار للنووي (٩٢)]

Dar PDFs

‘Uthmān ibn ‘Affān رضي الله عنه said:

لو أن قلوبنا طهرت ما شبعنا

من كلام ربنا، وإني لأكره أن يأتي

علي يوم لا أنظر في المصحف.

If our hearts were truly pure, we would

never get enough of the speech of our Lord.

Indeed, I despise that a day passes me,

and I do not look in the Muṣḥaf.

[البداية والنهاية (٧\٢١٥)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

ما رأيت شيئا يغذي العقل والروح

ويحفظ الجسم ويضمن السعادة أكثر

من إدامة النظر في كتاب الله تعالى

I have not seen anything which nourishes

the intellect and soul, protects the body,

and guarantees happiness more than constantly

pondering and reflecting over the Book of Allāh.

[مجموع الفتاوى (٤٩٣١٧)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

من تدبر القرآن طالباً للهدى

منه، تبين له طريق الحق.

Whoever contemplates [over the verses of]

the Qur’ān seeking guidance from it, the path

of truth will become clear to him.

[مجموع الفتاوى (١٣٧\٣)]

Dar PDFs

One of the Salaf said:

أكثرْ من قراءة القرآن، ولا تتركه فإنه يتيسَّر لك الذي تطلبه على قدر ما تقرأ.

Increase your recitation of the Qur’ān and do not leave it, for what you are looking for will be made easy for you according to how much you recite.

[الذيل على طبقات الحنابلة (٣\٢٠٥)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

فآيات القرآن تحيي القلوب،

كما تحيا الأرض بالماء.

The Qur’ān revives the hearts,

just as the earth is revived by water.

[مفتاح دار السعادة (١\٢٥٠)]

Dar PDFs

Yaḥyā ibn Mu’ādh رحمه الله said:

دواء القلب في خمسة أشياء:

قراءة القرآن بالتفكّر، وخلاء البطن،

وقيام الليل، والتضرّع عند السَحر،

ومُجالسة الصالحين.

The cure for the heart is in five things:

Reciting the Qur’ān and pondering over it,

[having an] empty stomach, standing in

the night prayer, invoking [Allāh ﷻ] at dawn,

and being in the company of righteous people.

[رسائل ابن رجب (٢٦٣١١)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

مفتاح حياة القلب:

- تدبر القرآن،

- والتضرع بالأسحار،

- وترك الذنوب.

The keys to the life of a [sound] heart are:

- Pondering, contemplating, and reflecting over the Qur'ān.

- Earnestly imploring [Allāh ﷻ] during the last hours of the night.

- Abandoning sins.

[حادي الأرواح (١٣٩١١)]

Dar PDFs

‘Abdullāh ibn Mas’ūd رضي الله عنه said:

اطلُبْ قلبَك في ثلاثة مواطن :

- عند سماع القرآنِ،

- وفي مجالِس الذكر،

- وفي أوقات الخلوة؛

فإن لم تجدهُ في هذه المواطن فسَلِ
الله أن يَمُنَّ عليك بقلبٍ؛ فإنه لا قلبَ لك.

Seek your heart in three situations:

- When listening to the Qur’ān.

- In the gatherings of the
remembrance [of Allāh ﷻ].

- In times of seclusion.

If you do not find it in these situations,
then ask Allāh to grant you and bless you
with a heart, for clearly, you have no heart.

[الفوائد لابن القيم (٢١٨)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

فإن القرآن من أوله إلى آخره يأمر بالتقوى
ويحض عليها، حتى لم يذكر في القرآن شيء
أكثر منها وهي وصية الله إلى الأولين والآخرين،
وهي شعار الأولياء وأول دعوة الأنبياء.

Indeed the Qur'ān, from the beginning to the end,
commands with Taqwā and exhorts it to the extent that nothing
is mentioned more in the Qur'ān than it. And it is the testament
of Allāh to the beginning and end of mankind, the distinguishing
characteristic of those close to Allāh, and the beginning
of the call of the Prophets.

[مجموع الفتاوى (١٣١\٢٠)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

...فأنت يا عبد الله إذا قرأت كتاب ربك من أوله إلى آخره، تجد التقوى رأس كل خير، ومفتاح كل خير.

...Therefore, O' Servant of Allāh, if you read the Book of your Lord from the beginning to the end, you will find that [having] Taqwā is the pinnacle of all goodness and the key to every good.

[مجموع الفتاوى (٢٨٣١٢)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

مِن أكبر الأسباب

لاستقامة القلب وسلامته،

كثرة قراءة القرآن.

From the greatest means for the

heart to be steadfast and have safety and

security is reading the Qur’ān abundantly.

[نور على الدرب (٢٠\١١٢)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

إن الإنسان إذا قرأ القرآن وتدبره
كان ذلك من أقوى الأسباب المانعة
له من المعاصي أو بعضها

If a person reads the Qur'ān and contemplates
upon it, this is from the greatest causes that
prevent him from committing sins.

[مجموع الفتاوى (١٢٣\٢٠)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

فلو علمَ النَّاسُ ما في قراءَةِ القرآنِ بالتَّدبُّرِ، لاشتَغلوا بها عن كلِّ ما سواها، فإذا قرأَهُ بتفكُّرٍ حتى مرَّ بآيَةٍ هو مُحتاجٌ إليها في شفاءِ قلبهِ كرَّرَها ولو مئةَ مرَّةٍ، ولو ليلَةً، فقراءَةُ آيَةٍ بتفكُّرٍ وتفهُّمٍ خَيرٌ من قراءَةِ خَتْمَةٍ بغيرِ تَدبُّرٍ وتفهُّمٍ وأنفَعُ للقَلبِ، وأَدْعى إلى حُصولِ الإيمانِ وذَوْقِ حلاوَةِ القرآنِ.

If the people knew what is in reading the Qur'ān with pondering and contemplation, they would devote themselves to it apart from anything else. When someone reads the Qur'ān with reflection until he comes across a verse that he needs that contains the cure to his heart, he will repeat the verse, even if it be a hundred times or the whole night. Reciting a verse with reflection and understanding is better than reciting the whole Qur'ān without contemplation and understanding, and is more beneficial for the heart and causes one to attain Eemān and taste the sweetness of the Qur'ān.

[مفتاح دار السعادة (١/٥٥٣)]

Shaykh al-‘Uthaymīn رحمه الله said:

العاقل إذا قرأ القرآن وتبصر؛ عرف قيمة الدنيا، وأنها ليست بشيء، وأنها مزرعة للآخرة. فانظر ماذا زرعت فيها لآخرتك؟ إن كنت زرعت خيرًا؛ فأبشر بالحصاد الذي يرضيك، وإن كان الأمر بالعكس؛ فقد خسرت الدنيا والآخرة.

A person of sound mind is the one who when he recites the Qur’ān and contemplates over it, he becomes aware of the true value of the worldly life and that it is of no value, and that it is [only] a place of cultivation [to perform righteous deeds and actions] for the Hereafter. Therefore look to what you have planted in it for [the betterment of] your Hereafter. If you have planted good, then accept the glad tidings of reaping that which will bring you contentment; and if the affair is the opposite, then indeed you have lost your worldly life and your Hereafter.

[شرح رياض الصالحين (٣٥٨\٣)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إذا رأيتَ مِن نفسك أنَّك كُلَّما تلوت القرآن ازددت إيمانًا، فإن هذا من علامات التوفيق. أمَّا إذا كنت تقرأُ القرآن ولا تتأثر به؛ فعليك بمُداواة نفسك، لا أقول أن تذهب إلى المستشفى؛ لتأخذ جرعة من حُبوب أو مِياه أو غيرها، ولكن عليك بِمُداواة القلب؛ فإنَّ القلب إذا لم ينتفع بالقرآن ولم يتعظ به؛ فإنه قلب قاس مريض.

If you see from yourself that the more you recite the Qur’ān, the more your faith increases, then this is from the signs of triumph and success. But if you read the Qur’ān and you are not affected by it, then you have to treat yourself. I am not saying go to the hospital to take a dose of pills, fluids, or other than that, but [what I am saying is that] you must treat the heart. If the heart does not benefit from the Qur’ān and learn from it, then it is a hardened, sick heart.

[شرح رياض الصالحين (١\٥٤٥)]

Dar PDFs

Ibn al-Qayyim رحمه الله stated:

القلب الطاهر لكمال حياته ونوره وتخلصه
من الأدران والخبائث لا يشبع من القرآن ولا
يتغذى إلا بحقائقه ولا يتداوى إلا بأدويته، بخلاف
القلب الذي لم يطهره الله تعالى فإنه يتغذى من
الأغذية التي تناسبه بحسب ما فيه من النجاسة
فإن القلب النجس كالبدن العليل المريض
لا تلائمه الأغذية التي تلائم الصحيح.

The pure heart, due to its complete life, light, and it being free from filth and evil, does not get enough of the Qur'ān, and is not nourished except by Its Truth, and is not treated except by Its Treatment. In contrast to the heart that Allāh -The Most High- has not purified; for this heart is only nourished by nourishments that are in accordance to what is in it of filth. Thus, the filthy heart is like the diseased body; that which nourishes it is not like that which nourishes the healthy body.

[إغاثة اللهفان (١\٥٢)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

تعجب غاية العجب من أقوام لا يحفظون آيات
وردت في القرآن جمعت الأدب كله جمعت الخُلق
كله ثم تجده يحفظ كلمة لكافر فاجر ويتشدق بها
ويعجب بها ! وآيات من القرآن جمعت الآدب
والأخلاق جمعا وفيا تجده لا يحفظها ولا
يعرف معناها ولم يتفقه في مدلولها .

You would be utterly amazed by people who do not memorize-
any verses from the Qur’ān, which gather [and elaborate] on
all types of mannerisms and etiquettes. Yet, you find them
memorizing the words of a wicked disbeliever, ranting about
them and admiring them! Meanwhile, the verses from the
Qur’ān gather all aspects of mannerisms and etiquettes;
you find that they have not memorized them, nor do
they know their meanings or understand their intent.

[شرح أصول الإيمان شريط (٢٤)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

إن القرآن والغناء لا يجتمعان في

القلب أبداً، لما بينهما من التضادّ.

The Qur’ān and music can never

coexist in the heart because of

how the two oppose each other.

[إغاثة اللهفان (١\٢٤٨)]

Dar PDFs

Ibn Rajab رحمه الله said:

كَمْ تُتلَى علينا آياتُ القُرآن

وقُلوبُنا كالحجارة أو أشدُّ قسْوةً

How many verses from the Qur'ān

are recited to us, yet our hearts are

like rocks, or even harder.

[لطائف المعارف (٣٢٣)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

فحافظْ على أن تُفَتِّشَ قلبَك دائما، فقد يكون فيه مَرَضُ شبهة أو مرض شهوة، وكل شيء والله الحمدُ له دواءٌ، فالقرآن دواء للشبهات والشهوات.

Be careful always to examine your heart, for there may be a disease of doubts or desires in it, and everything has a cure, and the praise is for Allāh, and the Qur’ān is a cure for doubts and desires.

[الشرح الممتع (٤\٢٢)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

القرآن هو الشفاء التام من

جميع الأدواء القلبية والبدنية،

وأدواء الدنيا والآخرة.

The Qur’ān is a complete healing from

every sickness of the heart and body and

every sickness of the Dunyā and the Ākhirah.

[زاد المعاد (٣٢٢\٤)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

أحسن ما يوصى به لعلاج
القلب وقسوته العناية بالقرآن
الكريم، وتدبره والإكثار من تلاوته
مع الإكثار من ذكر الله عز وجل.

The best advice for treating the heart and
its hardness is giving great attention and concern
to the Noble Qur'ān, contemplating and reciting it-
frequently along with an abundance of dhikr
of Allāh, the Mighty and Majestic.

[مجموع الفتاوى (٣٨٨\٢٤)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

مهما طلبت من الأطباء أن يزول

عنك ما في قلبك، فلن تجد مثل القرآن.

No matter what you seek from the doctors to

remove that which is in your heart, you will

never find anything like the Qur’ān.

[شرح الكافية (١٩٨\١)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

لو أحسنَ العبدُ التداويَ بالفاتحة، لَرأى لها تأثيراً عجيباً في الشفاء.

If the servant treats himself with [Sūrah] al-Fātiḥah in an excellent manner, he will see that it has a magnificent healing effect.

[الداء والدواء (١٤)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

أنفع الدعاء وأعظمه

وأحكمه دعاء الفاتحة

The most beneficial, complete

and tremendous supplication is the

supplication of [Sūrah] al-Fātiḥah

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

Guide us to the straight path (6)

The path of those upon whom You have

bestowed favor, not of those who have earned

[Your] anger or of those who are astray (7)

[مجموع الفتاوى (٢١٥\٨-٢١٦)]

The Messenger of Allāh ﷺ said:

مَن قَرَأَ بالآيَتَينِ مِن آخِرِ
سُورَةِ البَقَرَةِ في لَيلَةٍ كَفَتاهُ

Whoever recites the last two verses
of Sūrah al-Baqarah in the night,
they will suffice him.

[Ṣaḥīḥ al-Bukhārī (5009)]

[صحيح البخاري (٥٠٠٩)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

آية الكرسي عند النوم من أسباب السلامة من السحر والشيطان

[Reciting] Āyah al-Kursī when going to sleep is from the means of [attaining] safety from magic and Shayṭān

[فتاوى نور على الدرب (٣\٢٩٦)]

Dar PDFs

The great importance of [reciting] al-Mu’awwidhatayn: Sūrah al-Falaq & Sūrah an-Nās

Ibn al-Qayyim رحمه الله stated:

لا يستغني عنهما (المعوذتين) أحد قط، وإن لهما تأثيرًا خاصًا في دفع السحر والعين وسائر الشرور، وإن حاجة العبد إلى الاستعاذة بهاتين السورتين أعظم من حاجته إلى النفس والطعام والشراب واللباس.

We cannot do without them (al-Mu’awwidhatayn), as they have a great effect in repelling the evil eye, sorcery, and all other aspects of evil. Our need for seeking refuge in Allāh with these two Sūrahs is greater than our need for air, food, drink, and clothes.

[بدائع الفوائد (١٩٩\٢)]

Ibn al-Qayyim رحمه الله said:

كان النبي ﷺ يقرأ بهاتين السورتين

[الكافرون والإخلاص] في سنة الفجر

والوتر، اللتين هما فاتحة العمل وخاتمته،

ليكون مبدأ النهار توحيداً وخاتمته توحيداً.

The Prophet ﷺ used to recite the two Sūrahs

[al-Kāfirūn and al-Ikhlāṣ] in the Sunnah prayer of Fajr

and in the Witr prayer, which commence and conclude-

one's actions [of the day and night], so that the day

would begin with Tawḥīd and end with Tawḥīd.

[اجتماع الجيوش الإسلامية (٨٥)]

Dar PDFs

Ibn al-Qayyim رحمه الله stated:

القرآن كله في التوحيد

وحقوقه وجزائه، وفي شأن

الشرك وأهله وجزائهم.

The Qur’ān is all about Tawḥīd, its

rights and its reward, and about Shirk,

its people and their punishment.

[مدارج السالكين (٣\٤١٨)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

لم يَأْتِ حرفٌ واحدٌ في
القرآنِ يَأْمُرُ بالمُساواةِ أبَدًا،
إنما يَأْمُرُ بالعَدْل.

Not a single letter in the Qur’ān suggests equality at all, [but rather] it only orders justice.

[شرح العقيدة الواسطية (٢٢٩\١١)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

إن نسيان القرآن

من الذنوب

Forgetfulness of the Qur’ān

is due to sins

[مجموع الفتاوى (١٣\٤٢٣)]

Dar PDFs

الذكر والدعاء

Remembrance & Supplication

Dar PDFs

Allāh ﷻ says:

﴿ ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ﴾

أي : يزول قلقها واضطرابها،
وتحضرها أفراحها ولذاتها.

{Those who believe and whose hearts find rest in the remembrance of Allāh}

That is, their anxiety and worries are dispelled and replaced with joy and pleasure.

﴿ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴾

أي : حقيق بها وحريٌّ أن لا تطمئن لشيء
سوى ذكره، فإنه لا شيء ألذ للقلوب ولا
أشهى ولا أحلى من محبة خالقها، والأنس
به ومعرفته، وعلى قدر معرفتها بالله
ومحبتها له، يكون ذكرها له.

{Verily, in the remembrance of Allāh do hearts find rest}

That is, this is their nature. It is expected that they would not find comfort in anything except the remembrance of Allāh, for nothing brings greater pleasure to the heart and is more desirable and sweeter than loving the Creator, feeling close to Him, and knowing Him. According to how much the heart knows and loves Allāh, it will remember Him to that degree.

[Sūrah ar-Ra'd 13:28]

[Taysīr al-Karīm ar-Raḥmān]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَثَلُ الذي يَذْكُرُ رَبَّهُ والذي

لا يَذْكُرُ رَبَّهُ، مَثَلُ الحَيِّ والمَيِّتِ.

The similitude of the one who remembers

his Lord and the one who does not remember

his Lord is like that of the living and the dead.

[Ṣaḥīḥ al-Bukhārī (6407)]

[صحيح البخاري (٦٤٠٧)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَثَلُ الْبَيْتِ الَّذِي يُذْكَرُ اللهُ فِيهِ وَالْبَيْتِ الَّذِي لاَ يُذْكَرُ اللهُ فِيهِ مَثَلُ الْحَيِّ وَالمَيِّتِ

The parable of a house in which Allāh is remembered and a house in which Allāh is not remembered is like the living and the dead.

[Ṣaḥīḥ Muslim (779)]
[صحيح مسلم (٧٧٩)]

Sh. Muḥammad ʻAlī Ādam al-Ithyūbī رحمه الله said:

الذاكر مُزيَّنٌ ظاهره بنور العمل والطاعة، وباطنه بنور العلم والمعرفة.

The one who remembers Allāh often is adorned on the outside with the light of righteous actions and obedience and on the inside with the light of knowledge and cognizance of Allāh.

[البحر المحيط الثجاج في شرح صحيح الإمام مسلم بن الحجاج (١٥٧\١٦)]

Dar PDFs

The Messenger of Allāh ﷺ said:

أَلاَ إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا

إِلاَّ ذِكْرُ اللهِ وَمَا وَالاَهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

Verily, this worldly life is cursed along with what is in it, except for the remembrance of Allāh and what is connected to it, a scholar, and one seeking knowledge.

[at-Tirmidhī (2322)]

[الترمذي (٢٣٢٢)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إن التسبيحة الواحدة في صحيفة الإنسان خيرٌ من الدنيا وما فيها

A single statement of glorification [of Allāh] in a person’s record of deeds is better than the world and what it contains.

[شرح رياض الصالحين (٤٧٨\٣)]

ذكر الإمام ابن أبي الدنيا
عن ابن عباس رضي الله عنهما
أنه سُئل : أي العمل أفضل؟
قال : ذكر الله أكبر.

Ibn Abī Dunyá reported
Ibn ‘Abbās رضي الله عنهما was asked:
Which action is the best?
He responded:
The Remembrance of Allāh is greater.

[الوابل الصيب]

Dar PDFs

Sh. al-‘Uthaymīn رحمه الله said:

من هو الرابح؟

الرابح من اشتغل بذكر الله عز وجل.

Who is the [real] winner?

The [real] winner is the one who is preoccupied with the remembrance of Allāh, the Mighty and Majestic.

[شرح رياض الصالحين (٣\٤٤٦)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

من أدام التسبيح انفرجت أساريره،
ومن أدام الحمد تتابعت عليه الخيرات،
ومن أدام الاستغفار فتحت له المغاليق.

Whoever persists in glorifying Allāh, his difficulties will be eased. Whoever persists in praising Allāh, blessings will continue to be bestowed upon him, and whoever persists in seeking forgiveness, closed doors will be opened up for him.

[الداء والدواء (١٨٧-١٨٨)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

القلب إنما خُلق لذكر الله

The heart was only created for the remembrance of Allāh

[مجموع الفتاوى (١٦٦\٩-١٦٧)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

لا أعلم شيئاً من الجوارح أكثر عملاً من اللسان

I know of no part of the body that performs more deeds than the tongue

[شرح الأربعين النووية (٢٠)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

من فوائد الذكر أنه يعين العبد على القيام بشرائع الإسلام ويلينها ويسهلها عليه.

From the benefits of the remembrance of Allāh is that it aids the Muslim in establishing the different aspects of the religion and makes fulfilling those obligations easier.

[شرح الأربعين النووية شريط (٣٦)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

إذا قويت صلةُ العبد بالله وأكثر

من ذكر الله سبحانه وتعالى أثمر

ذلك سكينةً وطمأنينة.

If the connection and attachment of the servant

with Allāh are strengthened, and he increases in

his remembrance of Allāh - the Perfect, the Exalted -

it will lead to [him attaining] peace

of mind and tranquility.

[شرح كتاب الكبائر شريط (١٢)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إصابتك بالعين لا تعني أنك جميل

أو غني، بل أنت مُقصر في ذكر الله.

Being struck with the evil eye does not

mean that you are beautiful or rich;

rather, it means that you are deficient

in the remembrance of Allāh.

[الفوائد العظيمة للاذكار]

Dar PDFs

Makḥūl ibn ‘Abdillāh رحمه الله said:

إن ذكر الله شفاء

وإن ذكر الناس داء

Indeed, the remembrance of Allāh

is a cure, and the remembrance

of people is a sickness.

[البيهقي في 'شعب الإيمان' (٧١٧)]

Dar PDFs

Bilāl ibn Sa’ad رحمه الله said:

أَخٌ لك كلما لَقِيَك ذَكَّرَك بحَظِّك

من الله، خير لك من أخ كلما

لقيك وضع في كَفِّك دينارًا.

A person who reminds you of Allāh every time

you meet him is better for you than a person

who puts a dīnār (money) in your hand

every time you meet him.

[الحلية (٥\٢٢٥)]

Dar PDFs

Imām an-Nawawī رحمه الله said:

اعلم أن أشرف أوقات الذكر في النهار،

الذكر بعد صلاة الصبح.

Know that the most honoured time

for remembering Allāh in the daytime

is after the Fajr prayer.

[الأذكار (٦١)]

Dar PDFs

Ibn Ṣalāḥ رحمه الله said:

من حافظ على أذكار الصباح والمساء،
وأذكار بعد الصلوات، وأذكار النوم،
عد من الذاكرين الله كثيرا.

Whoever preserves [mentioning] the morning and evening invocations, the invocations after the [obligatory] prayers, and the invocations of sleep, is considered from amongst those who remember Allāh much.

[الأذكار للنووي]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

الأوراد الشرعية حصن منيع أشد من سد يأجوج ومأجوج لكن مع الأسف أن كثيراً من الناس لا يعرف عن هذه الأوراد شيئاً.

The prescribed legislative supplications are an impregnable fortress stronger than the barrier of Ya’jūj and Ma’jūj, but unfortunately, many people do not know anything about these supplications.

[تفسير سورة الفلق]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

القراءة لابد أن تكون باللسان فإذا قرأ الإنسان بقلبه في الصلاة فإن ذلك لا يجزئه، وكذلك أيضا سائر الأذكار، لا تجزئ بالقلب، بل لابد أن يحرك الإنسان بها لسانه وشفتيه؛ لأنها أقوال، ولا تتحقق إلا بتحريك اللسان والشفتين.

Recitation [of the Qur’ān] must be done with the tongue. If a person recites in his heart in the prayer, it does not count. Likewise, the adhkar (remembrances), saying them-in your mind, does not count. Rather, a person must move his tongue and lips because they are sayings that can only be achieved by moving the tongue and lips.

[مجموع فتاوى ورسائل (١٥٦\١٣)]

Dar PDFs

Imām an-Nawawī رحمه الله said:

اعلم أن قراءة القرآن آكد الأذكار
كما قدمنا، فينبغي المداومة عليها،
فلا يخلي عنها يوماً وليلة، ويحصل له
أصل القراءة بقراءة الآيات القليلة.

Know that reciting the Qur'ān is the most established of the Adhkār as we have mentioned. It is incumbent- to be perseverant upon it, so it is not neglected a single day or night, and the foundation of recitation is attained by reciting just a few verses.

[الأذكار للنووي (٩٢)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

فالسكوت بلا قراءة ولا ذكر ولا دعاء ليس عبادة، ولا مأمورا به، بل يفتح باب لوسوسة، فالاشتغال بذكر الله أفضل من السكوت، وقراءة القرآن من أفضل الخير.

Silence without any recitation [of the Qur'ān], dhikr, or supplication is not an act of worship, nor is it something we have been commanded to do. On the contrary, it opens the door to the whispers [of shayṭān]. Therefore, occupying oneself with the remembrance of Allāh is better than silence, and reciting the Qur'ān is from the greatest forms of good.

[الفتاوى الكبرى (٢٩٨\٢)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ

الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Whoever believes in Allāh

and the Last Day, let him speak

what is good or remain silent.

[Ṣaḥīḥ al-Bukhārī (6136)]

[صحيح البخاري (٦١٣٦)]

Dar PDFs

‘Abdullāh ibn ‘Umar رضي الله عنهما said:

أحق ما طهر العبد،

لسانه.

The tongue of the slave [of Allāh]

is most deserving to be kept clean.

[حلية الأولياء (٣٠٧١١)]

Dar PDFs

‘Umar ibn ‘Abdil-‘Azīz رحمه الله said:

من عدَّ كلامه من عمله

قلَّ كلامه إلا فيما يعنيه

Whoever considers his speech a part of

his actions will lessen his speech except

for that which concerns him

[جامع العلوم والحكم (٢٧٢)]

Dar PDFs

Mālik ibn Dīnār رحمه الله said:

إِذَا رَأَيتَ قَسَاوَةً فِي قَلبِكَ، ووَهَنًا فِي بَدَنِكَ، وحِرمَانًا فِي رِزقِكَ، فَاعلَم أَنَّكَ تَكَلَّمتَ فِيمَا لاَ يَعنِيكَ.

When you see that there is hardness in your heart, weakness in your body, and you have been prohibited from your provisions, then know that you have spoken about something which does not concern you.

[فيض القدير (٢٨٦١١)]

Dar PDFs

Imām al-Bukhārī رحمه الله said:

أرجو أن ألقى الله ولا

يحاسبني أنِّي اغتبتُ أحداً

I hope to meet Allāh, and He does not

take me into account for backbiting anyone.

[سير أعلام النبلاء (١٢\٤٣٩)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

الكلامُ أسيرُك، فإذا خرجَ

مِن فِيكَ صرتَ أنت أسيرَهُ.

Speech is your captive,

but once it leaves your mouth,

you become its captive.

[الداء والدواء (٢٣١)]

Dar PDFs

It has been said:

زَينُ المَرأةِ الحَيَاءُ،

وزَينُ الحَكِيمِ الصَّمْتُ.

A woman's adornment is her

modesty, and the adornment of

a wise person is their silence.

[الصمت لابن أبي الدنيا لدار الكتاب العربي (٥٧٢/ص٢٦٣)
إسناده ضعيف ولكن المعنى صحيح]

Dar PDFs

Abū adh-Dhiyāl رحمه الله said:

تعلَّم الصمت كما تَتَعَلَّم الكلام،

فإن يكن الكلامُ يهديك، فإنَّ الصمتَ يقيك.

Learn silence as you learn to speak,

for if speaking guides you, silence protects you.

[آداب طالب العلم (٤٧)]

Dar PDFs

Sh. Muḥammad Raslān حفظه الله stated:

مَن تكلَّمَ بخيرٍ غَنِمَ،

ومَن سكت سَلِمَ.

Whoever speaks good succeeds,

and whoever remains silent is saved.

[آداب طالب العلم (٤٧)]

Dar PDFs

Abū ad-Dardā’ رضي الله عنه said:

أنْصِفْ أذنيك من فِيْك،

فإنَّما جُعِل لك أذنان وفمٌ واحدٌ،

لتسمعَ أكثر ممَّا تتكلَّم به.

Employ parity with your ears more than your mouth, for you were given two ears and one mouth, so listen more than you speak.

[آداب طالب العلم (٤٩)]

Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا.

Truthfulness leads to righteousness, and righteousness leads to Paradise. A man keeps on telling the truth until he becomes a truthful person. On the contrary, lying leads to immorality and wickedness, and immorality and wickedness lead to the Fire. A man keeps lying until he is written before Allāh, a liar.

[Ṣaḥīḥ al-Bukhārī (6094)]

[صحيح البخاري (٦٠٩٤)]

Dar PDFs

The Messenger of Allāh ﷺ said:

صِلْ مَنْ قَطَعَكَ، وأَحْسِنْ إلى مَنْ

أَساءَ إليكَ، و قُلِ الحقَّ ولَوْ على نَفْسِكَ.

Maintain relations with those who cut you

off, be good to those who are evil to you,

and speak the truth even if it is against you.

[السلسلة الصحيحة (١٩١١)؛ صحيح الجامع (٣٧٦٩)]

Dar PDFs

Sh. Muḥammad Raslān حفظه الله said:

وقد اتفق في مزاحه ﷺ ثلاثة أشياء :

أحدها : كونه حقًّا.

والثاني : كونه مع النساء والصبيان،

ومَن يحتاج إلى تأديبه من ضعفاء الرجال.

الثالث : كونه نادرًا.

The Messenger of Allāh's ﷺ joking abided

by the following things.

1. It was truthful.

2. It was with women, children, and weak

men who needed educating and disciplining.

3. It was done rarely.

Dar PDFs

Ibn al-Qayyim رحمه الله said:

إذا أردت أن تستدلّ على ما في القلب،

فاستدلّ عليه بحركة اللسان، فإنّه يُطلع

ما في القلب، شاء صاحبه أم أبى.

If you want to find out what is in [someone's] heart,

then infer about it by [looking at] the movements

of their tongue; for indeed, the tongue reveals

that which is in the heart, whether its

owner wants to or not.

[الداء والدواء (٣٦٤)]

Dar PDFs

Fuḍayl ibn ʻIyāḍ رحمه الله said:

خصلتان تقسِّيان القلب:

كثرة الكلام، وكثرة الأكل.

Two characteristics harden the heart:

Abundant speech and overeating.

[سير أعلام النبلاء (٨/٤٤٠)]

Dar PDFs

Yaḥyā ibn Abī Kathīr رحمه الله said:

خصلتان إذا رأيتهما في الرجل

فاعلم أن ما ورائهما خير منهما، إذا

كان حابسا لسانه محافظا على صلاته.

There are two characteristics if found in a

person, know that what is beyond these two

traits is even better than them: [One] if they restrain

their tongue and [two] if they preserve their prayers.

[الصمت للسيوطي (٩٧١١)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

أفضل العبادات البدنية الصلاة، ثم القراءة، ثم الذكر، ثم الدعاء.

The most virtuous physical acts of worship are the prayer, then recitation [of the Qur'ān], then dhikr, then supplication.

[مجموع الفتاوى (١٠\١\٤٠١)]

Dar PDFs

The Messenger of Allāh ﷺ said:

الدُّعاءُ هُوَ العِبادَةُ

Supplication in itself is worship

[Abū Dāwūd (1479)]

[أبو داود (١٤٧٩)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

If a supplication is combined with:

❖ a complete presence and consciousness of heart for the objective,

❖ coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed, and the final hour [of Jumu'ah] after 'Aṣr,

❖ along with submissiveness in the heart and contrition before the Lord, feeling insignificant and feeble while imploring,

❖ while the one making du'ā faces the qiblah,

❖ is in a state of purity,

❖ raises his hands upwards towards Allāh - Lofty is He,

❖ and begins with praise and extolment of Allāh,

❖ then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,

❖ then states his need for repentance and forgiveness before addressing Allāh,

❖ being persistent in his request while ingratiating himself and flattering Him,

❖ calling on Him with hope and fear,

❖ seeking intercession by way of His Names, His Attributes and His Oneness,

❖ and offering an act of charity,

*******Indeed this du'ā, it is rare that it would be rejected*******

❖ especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.

[الجواب الكافي (١٦-١٧)]

Dar PDFs

🔷 Specific times and people whose du’ā (supplication) is answered:

1 - The last third of the night.

2 - When one is prostrating (in sajdah).

3 - Before making the taslīm in the ṣalāh (prayer).

4 - Between the adhān and the iqāmah.

5 - During rainfall.

6 - On Friday, the last hour after Aṣr.

7 - When saying the du’ā:

لَآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ

8 - The du’ā for your brother behind his back (in his absence).

9 - The du’ā for a sick person.

10 - The du’ā of an oppressed person.

11 - The du’ā of a parent for their child.

12 - The du’ā of a righteous person for their parents.

13 - The du’ā of a fasting person.

14 - The du’ā of a traveler.

🔷 Barriers to du’ā being accepted:

1 - Supplicating to other than Allāh ﷻ.

2 - Being hasty and seeking an immediate response.

3 - Not having a focused, attentive heart when making du’ā.

4 - One’s provisions coming from ḥarām (impermissible) sources.

Dar PDFs

The Messenger of Allāh ﷺ said:

وَاتَّقِ دَعْوَةَ المَظْلُومِ،

فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَينَ اللهِ حِجَابٌ.

Beware of the supplication of the oppressed,

for there is no barrier between it and Allāh.

[Ṣaḥīḥ al-Bukhārī (1496)]

[صحيح البخاري (١٤٩٦)]

Ibn Ḥajr رحمه الله said:

قوله : (واتَّقِ دَعْوَةَ المظلُوم) أي : تجنَّب الظُّلمَ لئلاَّ يدعوَ عليك المظلوم. وفيه تنبيه على المنع من جميع أنواع الظلم...

وقوله : (حِجابٌ) أي : ليس لها صارفٌ يَصرفُها ولا مانعٌ، والمراد أنَّها مقبولة.

His ﷺ statement: "Beware of the supplication of the oppressed," meaning stay away from oppression so that the oppressed do not supplicate against you. In this narration is a warning of the forbiddance of all types of injustice...

And his ﷺ statement: "[There is no] barrier," meaning there is nothing to deflect or block the supplication of the oppressed, which means that it will be answered.

[فتح الباري (٥\٢٠٠)]

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

يقول أحد السلف :

تأملت في جماع الخير فوجدتُ للخير أبوابا كثيرة: الصلاةُ خير، الصيامُ خير، الحجُّ خير، أبواب الخير كثيرة، ووجدت أن ذلك كله بيد الله، فأيقنت أن الدعاء مفتاحُ كل خير.

One of the Salaf said:

I contemplated the entirety of good and found that it has many gateways: prayer is from good, fasting is from good, ḥajj is from good; the gateways of good are many. Then I realized that all that is in the Hands of Allāh; thus, I became certain that supplication is the key to all good.

[كيف تكون مفتاحا للخير (٣٢)]

Ibn Taymiyyah رحمه الله said:

الدعاء يجوز بالعربية وبغير العربية، والله سبحانه يعلم قصد الداعي ومراده، وإن لم يقوم لسانه فإنه يعلم ضجيج الأصوات، باختلاف اللغات على تنوع الحاجات.

It is permissible to supplicate [to Allāh] in Arabic and other than Arabic. Allāh - Glory be to Him - knows the intent of the one who is supplicating and his needs, irrespective of what language he speaks because He hears all the supplications in all the different languages along with the diversity of needs.

[مجموع الفتاوى (٤٨٩\٢٢)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

من أُعطي منشور الدعاءِ
أُعطي الإجابة، فإنه لو لم يُرِدِ
إجابتَه لما ألهمه الدعاء.

Whoever is given the enlightenment to make

Du’ā (supplication) will be responded to [by Allāh];

for if Allāh did not want to answer his Du’ā, He would

not have inspired him to make Du’ā [in the first place].

[عدة الصابرين وذخيرة الشاكرين (٩٨)]

Dar PDFs

Imām as-Sa’dī رحمه الله said:

من وفّق لكثرة الدعاء،

فليبشر بقرب الإجابة.

Whoever is granted success in

supplicating frequently, then let

him rejoice, for the answer is near.

[الفواكه الشهية (٤٠)]

Dar PDFs

Sufyān ibn ‘Uyaynah رحمه الله said:

لا تتركوا الدعاء ولا يمنعكم منه ما تعلمون من أنفسكم، فقد استجاب الله تعالى لإبليس وهو شر الخلق.

﴿قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٤) قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ (١٥)﴾ [الأعراف]

Do not abandon supplicating [to Allāh], and do not let [the evil] you know about yourself prevent you from doing so, for indeed, Allāh answered the supplication of Iblīs, and he is the worst of creation.

{[Satan] said, "Reprieve me until the Day they are resurrected." (14) [Allāh] said, "Indeed, you are of those reprieved." (15)} [al-A’rāf]

[شعب الإيمان للبيهقي (١١٠٧)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

الدعاء من أنفع الأدوية وهو عدو

البلاء يدافعه ويعالجه ويمنع نزوله

ويرفعه أو يخففه إذا نزل

Supplicating is of the most beneficial remedies,

and it is an adversary to calamities. It defends

and protects against them, remediates them,

prevents them from descending, removes them,

or alleviates them when they descend.

[الداء والدواء]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

الشكر يوجب المزيد من النعم والاستغفار يدفع النقم

Gratefulness necessitates more favors and blessings, and seeking forgiveness repels punishments.

[مجموع الفتاوى (٤٨\٢٨)]

Dar PDFs

Imām as-Sa’dī رحمه الله said:

الدعاء مقارن للعمل، فالعبد يجتهد فيما ينفعه في الدين والدنيا، ويسأل ربه نجاح مقصده، ويستعين به على ذلك.

Supplication is coupled with actions; the servant strives for that which will benefit him in his religion and his worldly life while he simultaneously asks his Lord for success in achieving his goal and seeks help from Him in that.

[الوسائل المفيدة للحياة السعيدة (١٩)]

Dar PDFs

Imām an-Nakha’ī رحمه الله said:

كان يُقالُ : إذا دَعَوْت، فَابْدَأْ بِنفسِك،

فإنَّك لا تَدرِي في أي دُعاءٍ يُسْتَجابُ لَك.

It used to be said: When you make Du’ā,

start with yourself, for you do not know

which Du’ā of yours will be answered.

[مصنف ابن أبي شيبة (٢٩٨٢٠)]

Dar PDFs

Imām as-Sa'dī رحمه الله said:

ينبغي للعبد أن يلح دائما
على ربه في تثبيت إيمانه وأن
يحسن له الخاتمة.

The servant should always implore his
Lord to confirm and strengthen his faith
and make a good ending for him.

[تيسير اللطيف المنان (٢٨٦)]

Dar PDFs

‘Abdullāh ibn Aḥmad ibn Ḥanbal رحمهما الله said:

ربما سمعتُ أبي في السَّحَر

يدعو لأقوام بأسمائهم.

At times, I would hear my father in the

early dawn hours, supplicating for some

people, mentioning them by their names.

[سير أعلام النبلاء (١١\٢٢٣)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إذا دَعَوْتَ لأخيكَ بظَهْرِ الغَيْبِ بدونِ وصِيَّةٍ

منه كان هذا دَليلاً على مَحَبَّتِكَ إيَّاهُ،

وأنَّكَ تُحِبُّ له مِن الخَيْرِ ما تُحِبُّ لِنَفْسِكِ.

If you supplicate for your brother in his absence

without him requesting it, this is proof that you

[truly] love him and you love for him that which

you love for yourself of good.

[شرح رياض الصالحين (٤\٢٥٨)]

Dar PDFs

The Messenger of Allāh ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ

رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

The closest a servant is to his Lord is when

he is in a state of prostration, so increase

in supplication [in this state].

[Ṣaḥīḥ Muslim (482)]

[صحيح مسلم (٤٨٢)]

Dar PDFs

The Messenger of Allāh ﷺ said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ

مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Our Lord - Blessed and Lofty is He - descends every night-

to the lowest heaven [in a way that befits His Majesty]

when the last third of the night remains, asking:

Is there anyone invoking Me so that I may respond to

their invocation? Is there anyone asking Me so that I

may grant them [their request]? Is there anyone seeking

My forgiveness so that I may forgive them?

[Ṣaḥīḥ al-Bukhārī (1145)]

[صحيح البخاري (١١٤٥)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

فدُعاؤك لوالدك في صلاة التراويح

أو صلاة التهجد أفضل بكثير من

أن تَذبَح له عشر نُوق.

Your supplication for your father during the

Tarāwīḥ and Tahajjud prayers is much better

than slaughtering ten she-camels for him.

[لقاء الباب المفتوح (١١٥)]

Dar PDFs

After the Messenger of Allāh ﷺ

finished the Fajr prayer, he used to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا،

وَرِزْقًا طَيِّبًا، وَعَمَلاً مُتَقَبَّلاً.

O' Allāh, I ask You for beneficial knowledge,

lawful provision, and deeds that are correct,

accepted by, and pleasing to You.

[Ibn Mājah (925)]

[ابن ماجة (٩٢٥)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

تأملت أنفع الدعاء، فإذا هو

سؤال العون على مرضاته.

I contemplated over the most beneficial

supplication, and I realized that it is asking

[Allāh] for aid upon that which is pleasing to Him.

[جامع الآداب لابن القيم (١\٤٠٨)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

أنفع الدعاء وأعظمه

وأحكمه دعاء الفاتحة

The most beneficial, complete

and tremendous supplication is the

supplication of [Sūrah] al-Fātiḥah

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

Guide us to the straight path (6)

The path of those upon whom You have

bestowed favor, not of those who have earned

[Your] anger or of those who are astray (7)

[مجموع الفتاوى (٢١٥\٨-٢١٦)]

Imām al-Qurṭubī رحمه الله said:

ومن الاعتداء في الدعاء أن يدعوَ بما ليس في الكتاب والسنة، فيتخيَّر ألفاظاً مُفَقَّرة، وكلمات مُسجَّعة، قد وجدَها في كراريسَ لا أصلَ لها ولا معوَّل عليها، فيجعلها شعارَه ويترك ما دعا به رسولُه ﷺ. وكلُّ هذا يمنعُ من استجابة الدعاء.

From the exaggerations in supplication is that a person supplicates with that which is not in the Book nor the Sunnah; choosing unnecessary rhyming words that he found in some books which have no basis nor should they be relied upon, and he makes them his hallmark, leaving off that which the Messenger of Allāh ﷺ supplicated with. And all of this prevents supplication from being answered.

[تفسير القرطبي سورة الأعراف : ٥٥]

Dar PDFs

Sh. Ṣāliḥ Āl ash-Shaykh حفظه الله said:

يضعف التوحيد إذا ترك العبد دعاء ربه عز وجل، فكلما قلّ الدعاء، قلّ تعلق العبد بالله عز وجل.

Tawḥīd weakens if the slave abandons supplicating to his Lord, the Mighty and Majestic. Thus, whenever the supplication is lessened, the less the slave is attached to Allāh.

[شرح الطحاوية (٣١٦\٢)]

Dar PDFs

Ibn Taymiyyah رحمه الله stated:

التوحيد يذهب أصل الشرك،
والاستغفار يمحو فروعه،
فأبلغ الثناء قول : لا إله إلا الله،
وأبلغ الدعاء قول : أستغفر الله.

Tawḥīd removes the foundation of Shirk
and Istighfār erases its branches.
Therefore the most lofty praise is saying:
(Lā ilāha ill-Allāh) لاَ إِلَـهَ إِلاَّ الله
and the most lofty Du’ā is saying:
(Astaghfiru-llāh) أَسْتَغْفِرُ الله.

[مجموع الفتاوى (١١\٦٩٧)]

Dar PDFs

The Messenger of Allāh ﷺ said:

طُوبى لمِن وَجَد في صَحيفتِهِ

استِغفارًا كثيرًا

Ṭūbā (a tree in Paradise) for the one who

finds a large amount of seeking Allāh's

forgiveness [recorded] in his scrolls

[رواه ابن ماجه (٣٨١٨)
وصححه الألباني في 'صحيح الجامع' (٣٩٣٠)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

أمهات أسباب المغفرة أمورٌ ثلاثة :

الأول : دعاءُ الله سبحانه وتعالى مع رجاءه.

الثاني : الاستغفار مع عدم الإصرار على الذنب.

الثالث : التوحيد؛ وهو أعظم أسباب مغفرة الذنوب وأرفعها على الإطلاق.

The root causes of forgiveness are three matters:

1. Supplication to Allāh - free is He from imperfection, the Exalted - with hope.

2. Seeking forgiveness without persisting upon the sin.

3. Tawḥīd, and it is the greatest cause of the forgiveness-of sins, and it is the loftiest without exception.

[شرح الأربعين النووية شريط (٣٣)]

Ibn Taymiyyah رحمه الله said:

الخوف من الله

من أعظم أسباب المغفرة

Fear of Allāh is from the

greatest causes of forgiveness

[منهاج السنة (٥\٤٨٤)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

الاستغفار من أكبر الحسنات وبابه واسع، فمن أحس بتقصير في قوله أو عمله أو حاله أو رزقه أو تقلب قلب فعليه بالتوحيد والاستغفار؛ ففيهما الشفاء إذا كانا بصدق وإخلاص.

Seeking forgiveness is from the greatest of good deeds, and its door is extensive. Therefore, whoever perceives deficiency and shortcomings in his speech, actions, condition, or sustenance, or a change of heart, then upon him is to hold fast to tawḥīd and seek forgiveness, for in these two is the cure, if they are done with truthfulness and sincerity.

[مجموع الفتاوى (١١\٦٩٨)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

يَنْبَغِيْ لِلْعَبْدِ أَنْ تَكُوْنَ أَنْفَاسُهُ كُلُّهَا

نَفَسَيْنِ : نَفَساً يَحْمَدُ فِيْهِ رَبَّهُ،

وَنَفَساً يَسْتَغْفِرُهُ مِنْ ذَنْبِهِ.

It is incumbent for the worshipper that every

breath of his is of two types: In one breath,

he praises his Lord, and in the other,

he seeks Allāh's forgiveness for his sins.

[جامع المسائل (١٦١١١)]

Dar PDFs

‘Alī ibn Abī Ṭālib رضي الله عنه said:

عجبت لمن يهلك والنجاة معه.

قيل : وما هي؟

قال : الاستغفار.

I am amazed at the one who is destroyed

while salvation is with him.

It was said: What is it [i.e., the salvation]?

He said: Seeking forgiveness.

[عيون الأخبار (٦٨٦\١١)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إن الاستغفار من موانع دخول النار،

فعليك يا أخي بكثرة الاستغفار.

Seeking forgiveness is from those things

that prevent entry into the Fire. Therefore, it

is incumbent upon you, O’ my [beloved] brother,

to be abundant in seeking forgiveness.

[شرح رياض الصالحين (٧٢١١٦)]

Dar PDFs

Ḥasan al-Baṣrī رحمه الله said:

أكثروا من الاستغفار في بيوتكم،
وعلى موائدكم، وفي طرقكم، وفي
أسواقكم، وفي مجالسكم، أينما كنتم
فإنكم ما تدرون متى تنزل المغفرة.

Be abundant in seeking [Allāh's] forgiveness
in your homes, upon your eating tables, on your
roadways, in your market places, in your gatherings,
wherever you may be, for you do not know when
the forgiveness [of Allāh] will descend.

[التوبة لابن أبي الدنيا (١٥٨)]

Dar PDFs

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

فإذا أساء أحدٌ إليك أو أساء في حقك، فقابله بالمغفرة والإحسان من أجل أن يغفر الله لك، فإذا كنت تريد أن يغفر الله لك، فاغفر لمن أساء إليك، لأن الجزاء من جنس العمل.

If someone has wronged you and transgressed your rights, respond to him with forgiveness and goodness so that Allāh forgives you. If you want Allāh to forgive you, forgive those who have wronged you because the reward is analogous to the type of action.

[شرح كتاب الكبائر (١٠٦)]

Dar PDFs

Yaḥyā ibn Mu’ādh رحمه الله said:

لا تَسْتَبْطئ الإجابةَ

وقد سدَّدتَ طريقَها بالذُّنوب

Do not consider the response

[to your supplications] as being slow,

for you may have blocked their path

[to being answered] with sins.

[سير أعلام النبلاء (١٣\١٥)]

Dar PDFs

Bakr ibn ‘Abdillāh al-Muzanī رحمه الله said:

إِنّكُم تُكثِرُون مِن الذّنُوب،

فَأكثِرُوا مِن الاِستِغْفار.

You commit sins in abundance,

so seek forgiveness [from Allāh]

in abundance.

[التوبة لابن أبي الدنيا (١٧٩)]

Dar PDFs

Ibn al-Jawzī رحمه الله said:

المعاصي سلسلة في عنق العاصي،

لا يفكه منها إلا الاستغفار والتوبة.

Sins are a chain around the necks of the

disobedient, which can only be broken by

seeking forgiveness and repentance.

[التذكرة (١١٨)]

Dar PDFs

Ibn al-Jawzī رحمه الله said:

إنما مرض القلوب من الذنوب وأصل العافية أن تتوب

The sickness of the heart is only due to sins, and the foundation of its wellness is that you repent.

[التبصرة (١\٥٥)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

خير أيام العبد على الإطلاق وأفضلها يوم توبته إلى الله

The best day of the servant and the most virtuous without exception is the day he repents to Allāh

[زاد المعاد (٣\٥١٢)]

Dar PDFs

الصيام ورمضان

Fasting & Ramaḍān

Dar PDFs

Allāh ﷻ says:

﴿ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٍ ﴾

{Indeed, only those who are patient shall receive their reward in full, without limit}

[الزمر : ١٠]

Imām al-Awzā'ī رحمه الله said:

الصابرون هنا الصائمون ، دليله قوله عليه الصلاة والسلام مخبرا عن الله عز وجل : الصوم لي وأنا أجزي به.

Those who are patient [referred to] here are those who fast. The proof of this is the statement of the Messenger of Allāh ﷺ that Allāh - the Mighty and Majestic - said: Fasting is for Me, and I shall reward for it.

[تفسير القرطبي]

Dar PDFs

The Messenger of Allāh ﷺ said:

Allāh ﷻ said:

كُلُّ عَمَلِ ابنِ آدَمَ لَهُ، إِلاَّ الصَّوْمَ فَإِنَّهُ لِي،
وَأَنَا أَجْزِي بِهِ، وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ
عِندَ اللهِ مِن رِيحِ المِسْكِ.

Every [good] deed of the son of Ādam is for him except fasting, for it is for Me, and I shall reward [the fasting person] for it. Verily, the smell of the mouth of the fasting person is more pleasant to Allāh than the smell of musk.

[Ṣaḥīḥ al-Bukhārī (5927)]

[صحيح البخاري (٥٩٢٧)]

Dar PDFs

Ibn Rajab رحمه الله said:

إن الصيام سر بين العبد وربه

لا يطلع عليه غيره

Fasting is a secret between the servant

and his Lord that no one else is aware of

[لطائف المعارف (٢٧٥)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إن الله تعالى اختص لنفسه الصوم

من بين سائر الأعمال، وذلك لشرفه عنده،

ومحبته له، وظهور الإخلاص له سبحانه فيه،

لأنه سر بين العبد وربه لا يطلع عليه إلا الله.

Allāh ﷻ has chosen fasting for Himself apart from

the other acts of worship because of the nobility of

fasting with Allāh, His love for it, and the manifestation

of sincerity to Him in it because it is a secret act of

worship between the slave and his Lord, and no one

is cognizant of it except Allāh.

[مجالس شهر رمضان (١٦)]

Dar PDFs

Ibn Rajab رحمه الله said:

واللهُ تعالى يُحب من عبادِه أن يعامِلوه سراً بينهم وبينه، وأهل محبَّتِه يحبون أن يعاملوه سراً بينهم وبينه، بحيث لا يطلعُ على معاملتهم إياه سواه، حتى كان بعضهم يَوَدُّ لو تمكَّن من عبادة لا تشعُرُ بها الملائكة الحفظة.

Allāh - the Most High - loves when His servants interact with Him secretly. The people whom Allāh loves, love to interact with Him secretly between themselves and Him so that no one else knows about their interaction, to the extent that some of them would wish that they could worship Allāh [secretly], and even the recording angels would not even sense it.

[لطائف المعارف (٢٧٥)]

Dar PDFs

The Messenger of Allāh ﷺ said:

عَلَيْكَ بِالصَّوْمِ؛ فَإِنَّهُ لا عِدْلَ لَهُ.

Upon you is to fast for there is nothing equivalent to it.

[Sunan an-Nasā'ī (2222)]

[سنن النسائي (٢٢٢٢)]

Sh. Muḥammad ‘Alī Ādam al-Ithyūbī رحمه الله said:

ومعنى الحديث أن الصوم ليس شيء يماثله في كثرة الأجر والثواب

The meaning of the ḥadīth is that there is nothing similar to fasting in terms of an abundance of reward

[شرح سنن النسائي (٩٣١٢١)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

ومِنْ فضائِلِ الصوم أنَّ ثوابَه لا يَتَقَيَّدُ بِعَدَدٍ مُعيَّنٍ، بل يُعطَى الصائمُ أجرَه بغير حسابٍ.

From the virtues of fasting is that its reward is not limited to a specific amount; rather, the fasting person is given his reward without any limit.

[مجالس شهر رمضان (١٥)]

Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ،
يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ،
لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ.

**There is a gate in Paradise called 'ar-Rayyān.'
Those who observe fasting will enter through
it on the Day of Standing, and no one other
than them will enter it.**

[Ṣaḥīḥ al-Bukhārī (1896)]

[صحيح البخاري (١٨٩٦)]

Dar PDFs

The Messenger of Allāh ﷺ said:

الصيامُ والقرآنُ يشفعانِ للعبدِ يومَ القيامةِ،

يقولُ الصيامُ : أي ربِّ إني مَنعته الطعامَ

والشَّهواتِ بالنَّهارِ فشفعني فيه، يقولُ القرآنُ

ربِّ مَنعته النَّومَ باللليلِ فشفعني فيه، فيشفعان.

Fasting and the Qur'ān will intercede for the servant

on the Day of Standing. Fasting will say: O' [my] Lord,

I kept him from his food and desires during the daytime,

so let me intercede for him. The Qur'ān will say:

[My] Lord, I kept him from sleeping at night,

so let me intercede for him. Thus, both will

be allowed to intercede.

[صحيح الجامع (٣٨٨٢)]

Dar PDFs

Ibn Rajab رحمه الله stated:

سُئل بعض السلف:

لِمَ شُرع الصيام؟

قال: ليذوق الغنيُّ طعم الجوع،

فلا ينسى الجائع.

Some of the Salaf were asked:

Why has fasting been prescribed?

They replied: So the rich will taste hunger

and thus not forget the hungry.

[لطائف المعارف (١٦٨)]

Dar PDFs

The Messenger of Allāh ﷺ said:

أَحَبُّ الأَعْمَالِ إِلَى

اللهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

The most beloved deeds to Allāh

- Lofty is He - are those that are done

continuously, even if it's a little.

[Ṣaḥīḥ Muslim (783)]

[صحيح مسلم (٧٨٣)]

Dar PDFs

Imām Aḥmad رحمه الله said:

إن أحببت أن يدوم الله لك

على ما تحب، فدم له على ما يحب.

If you would like that Allāh keeps you

persistent upon that which you love, then be

persistent upon that which He loves.

[البداية والنهاية (١٠\٣٣٠)]

Dar PDFs

Abū Hurairah رضي الله عنه said:

أَوْصَانِي خَلِيلِي بثَلاَثٍ

لا أدَعُهُنَّ حتَّى أمُوتَ :

- صَوْمِ ثَلاَثَةِ أيَّامٍ مِن كُلِّ شَهْرٍ،

- وصَلاَةِ الضُّحَى،

- ونومٍ على وِترٍ.

My dear friend (the Prophet ﷺ) advised me

with three things, and I shall not leave them until I die:

- To fast three days every month.

- To pray the Ḍuḥā prayer.

- To pray the Witr prayer before sleeping.

[Ṣaḥīḥ al-Bukhārī (1178)]

[صحيح البخاري (١١٧٨)]

Dar PDFs

The Messenger of Allāh ﷺ said:

صَومُ شَهرِ الصَّبرِ،

وثلاثةِ أيامٍ مِن كلِّ شهرٍ،

يُذهِبنَ وَحَرَ الصَّدر.

Fasting the month of patience (Ramaḍān)

and three days of each month removes

Waḥar (malice, enmity, deceit, perplexity,

hatred, and anxiety) from the chests.

[الترغيب والترهيب (١٤٩٨)]

Dar PDFs

The Messenger of Allāh ﷺ said:

يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلاَثَةَ أَيَّامٍ

فَصُمْ ثَلاَثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

O’ Abā Dharr!

If you fast three days out of the month,

fast the thirteenth, fourteenth, and fifteenth.

[at-Tirmidhī (761)]

[الترمذي (٧٦١)]

Dar PDFs

The Messenger of Allāh ﷺ said:

تُعْرَضُ الأَعْمَالُ يَوْمَ الاِثْنَينْ وَالْخَمِيسِ،

فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.

Deeds are presented [to Allāh ﷻ] on

Mondays and Thursdays, and I love that

my deeds are presented while I am fasting.

[at-Tirmidhī (747)]
[الترمذي (٧٤٧)]

Dar PDFs

Ḥasan al-Baṣrī رحمه الله said:

نِعْمَ زَمَانُ المُؤمِنِ الشِّتَاءُ،
لَيلُهُ طَوِيلٌ يَقُومُهُ،
وَنَهَارُهُ قَصِيرٌ يَصُومُهُ.

Winter is the believer's most beloved season. Its nights are long for those who wish to pray, and its days are short for those who wish to fast.

[لطائف المعارف (٥٦٥)]

Dar PDFs

The Messenger of Allāh ﷺ said:

أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ

شَهْرُ اللهِ المُحَرَّمُ وَأَفْضَلُ الصَّلاَةِ

بَعْدَ الفَرِيضَةِ صَلاَةُ اللَّيْلِ

The best fast after [the month of] Ramaḍān is

the month of Allāh, Muḥarram; and the best prayer-

after the obligatory prayers is the night prayer.

[Ṣaḥīḥ Muslim (1163)]

[صحيح مسلم (١١٦٣)]

Dar PDFs

Abū Qatādah رضي الله عنه narrated:

رَسُول الله ﷺ... سُئِلَ عَنْ صَوْمِ

يَوْمِ عَاشُورَاءَ فَقَالَ :

يُكَفِّرُ السَّنَةَ المَاضِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Āshūrā and he replied:

It expiates [the sins of] the previous year

[Ṣaḥīḥ Muslim (1162)]

[صحيح مسلم (١١٦٢)]

Dar PDFs

Ibn ʻAbbās رضي الله عنهما said:

مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ

يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلاَّ هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ،

وَهَذَا الشَّهْرَ يَعْنِي شَهْرَ رَمَضَانَ.

I never saw the Prophet ﷺ seeking to fast a day

giving it preference over another except this day,

the day of ʿĀshūrā, and this month, meaning

the month of Ramaḍān.

[Ṣaḥīḥ al-Bukhārī (2006)]

[صحيح البخاري (٢٠٠٦)]

Dar PDFs

Abū Bakr al-Balkhī رحمه الله said:

شهر رجب شهر الزرع،

وشهر شعبان شهر سقي الزرع،

وشهر رمضان شهر حصاد الزرع.

The month of Rajab is the month of planting,

the month of Sha’bān is the month of irrigating

the crops, and the [blessed] month of Ramaḍān

is the month of harvesting the crops.

[لطائف المعارف (١٢١)]

Dar PDFs

Usāmah ibn Zaid رضي الله عنه said:
I said: O' Messenger of Allāh, I do not see you fasting any month as much as Sha'bān.

He ﷺ said:

ذَلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَينَ رَجَبٍ

وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الأَعْمَالُ إِلَى

رَبِّ الْعَالَمِينَ، فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ.

That is a month to which people do not pay much attention, between Rajab and Ramaḍān. It is a month in which the deeds ascend to the Lord of the Worlds, and I like that my deeds ascend when I am fasting.

[Sunan an-Nasāʾī (2357)]

[سنن النسائي (٢٣٥٧)]

Dar PDFs

رحمه الله ʿAmr ibn Qays al-Malāʾī :

إذا دخل شعبان أغلق حانوته

وتفرَّغ لقراءة القرآن

When [the month of] Sha’bān would enter,

he used to close his shop and devote his

time to reading the Qur’ān.

[لطائف المعارف (١٩٦)]

Dar PDFs

Ibn Ḥajr رحمه الله stated:

كان المسلمونَ إذا دَخَلَ شَعبان

أكَبُّوا على المصاحف، وأخرَجوا الزَّكاة.

When the Muslims entered [the month of]

Sha’bān, they would devote themselves to

the Qur’ān and give out [their] Zakāt.

[فتح الباري (١٣٣\٢٤)]

Dar PDFs

Sh. Zayd al-Madkhalī رحمه الله stated:

من ثَمرات الإيمان بِهذا الركن (الزكاة) ما يأتي :

١ - تطهير النفس من رذيلة الشح والبخل إذ هما خلقان ذميمان في كل شريعة من شرائع الله.

٢ - تدعيم الإسلام وسد حاجة المسلمين.

٣ - تنمية للمال المزكى، فما نقص مال من صدقة بل يزيد، بل يزيد.

From the fruits of having faith in the pillar of Zakāt is what follows:

1 - It purifies the soul from the moral corruption of miserliness and stinginess. For these two are blameworthy characteristics in every legislation from the legislations of Allāh.

2 - It supports and aids Islām and fulfills the needs of the Muslims.

3 - It increases the wealth from which Zakāt is given, for wealth does not decrease by giving in charity, rather it increases it.

[الأجوبة السديدة (١٣١١)]

Dar PDFs

Ibn Qudāmah al-Maqdisī رحمه الله said:

الصوم ثلاث مراتب : صوم العموم، وصوم الخصوص، وصوم خصوص الخصوص.

(١) فأما صوم العموم : فهو كف البطن والفرج عن قضاء الشهوة.

(٢) وأما صوم الخصوص : فهو كف النظر، واللسان، واليد، والرجل، والسمع، والبصر، وسائر الجوارح عن الآثام.

(٣) وأما صوم خصوص الخصوص : فهو صوم القلب عن الهمم الدنيئة، والأفكار المبعدة عن الله تعالى، وكفه عما سوى الله تعالى بالكلية.

Fasting is of three levels:

The fast of the common people, the fast of the elite,

and the fast of the elite of the elite.

1. As for the fast of the common people, it is the abstaining

of the stomach and private parts from fulfilling their desires.

2. As for the fast of the elite, it is the abstaining of the eyes, tongue, hands, feet, hearing, eyesight, and all the other limbs from sins.

3. As for the fast of the elite of the elite, it is the fasting of the heart from shameful aspirations, thinking of anything other than Allāh, and abstaining from everything except Allāh in totality.

[مختصر منهاج القاصدين (٤٤)]

Dar PDFs

Ibn Rajab رحمه الله said:

لما عَلِمَ المؤمنُ الصائم أن رضا مولاه في ترك شهواته، قدَّم رضا مولاه على هواه فصارتْ لذَّتُه في ترك شهوته لله لِإيمانه باطلاع الله.

When the fasting believer knows that the pleasure of his Lord is in abandoning his desires, he gives preference to the pleasure of his Lord over his desires, so his enjoyment and delight are in leaving his desires for Allāh because of his Eemān of Allāh being cognizant of him.

[لطائف المعارف (٢٧٣)]

Dar PDFs

Ibn Rajab رحمه الله said:

فالصائم في ليله ونهاره في عبادة، يُستجابُ دعاؤه في صيامه و عنده فطره. فهو في نهاره صائمٌ صابرٌ وفي ليله طاعمٌ شاكرٌ.

The fasting person is in a state of worship during the day and night; his supplication is answered during his fast up until he breaks his fast. During the day, he fasts patiently, and at night, he eats with gratitude.

[لطائف المعارف (٢٨٠)]

Dar PDFs

Ibn Rajab رحمه الله said:

ومما يُضاعف ثوابُه في شدة الحر من الطاعات الصيام لما فيه من ظمأ الهواجر؛ ولهذا كان معاذ بن جبل يتأسَّف عند موته على ما يفوتُه من ظمأ الهواجر وكذلك غيره من السلف... ووصى عمر رضي الله عنه عند موته ابنَه عبدَ الله فقال له : عليك بخصال الإيمان وسمى أولها الصوم في شدة الحر في الصيف.

One of the acts of obedience in which the reward is multiplied in the extreme heat is fasting. This is because of the thirst that one experiences in the mid-day heat. This is why Mu’ādh ibn Jabal رضي الله عنه felt sorrow on his deathbed that he would no longer experience the mid-day thirst, as did others from the Salaf... ‘Umar رضي الله عنه advised his son ‘Abdullāh on his deathbed and said to him: Attain the characteristics of faith. And the first thing he mentioned was fasting in the extreme heat in the summer.

[لطائف المعارف (٥٥٧)]

Dar PDFs

‘Amr ibn Qays رحمه الله used to say:

طوبى لمن أصلح نفسه قبل رمضان

Glad tidings to the one who rectifies himself before Ramaḍān [arrives]

[لطائف المعارف]

Dar PDFs

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

فَإِنَّ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ، وَمَكَّنَهُ اللهُ مِنَ الِانْتِفَاعِ بِهِ، فَقَدْ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً عَظِيمَةً لَا يَعْدِلُهَا شَيْءٌ.

Whoever witnesses Ramaḍān and Allāh gives him the ability to benefit from it; Allāh has blessed him with a tremendous blessing that has no equivalent to it.

[مجالس شهر رمضان (٧)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

بُلُوغُ رَمضانَ نِعمَةٌ كَبِيرَةٌ على مَنْ بَلَغَهُ وَقَامَ بِحَقِّهِ بالرجوعِ إلى ربِّهِ من مَعصِيتهِ إلى طاعتِهِ، ومِنَ الغَفْلةِ عَنْهُ إلى ذِكْرِهِ، ومِنَ البُعْدِ عنهُ إلى الإنَابةِ إلَيْهِ.

Reaching Ramaḍān is a great blessing upon the one who reaches it and fulfills its rights by returning to His Lord from disobeying Him to obeying Him, being heedless and neglectful of Him to remembering Him, and being distant from Him to turning to Him with repentance.

[مجالس شهر رمضان (١٢)]

Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ ، وَفِيهِ لَيْلَةٌ

خَيْرٌ مِنْ أَلْفِ شَهْرٍ ، مَنْ حُرِمَهَا فَقَدْ حُرِمَ

الْخَيْرَ كُلَّهُ ، وَلاَ يُحْرَمُ خَيْرَهَا إِلاَّ مَحْرُومٌ .

Indeed this month has come to you,

and in it, there is a night that is better than

a thousand months. Whoever is deprived of it

is deprived of all good, and no one is deprived

of its good except the one who is truly deprived.

[Ibn Mājah (1644)]

[ابن ماجة (١٦٤٤)]

Dar PDFs

Sh. ‘Abdur-Razzāq al-Badr حفظه الله said:

وقد جاء في السنة الصحيحة أن النبي ﷺ كان يبشِّرُ أصحابَه بقدوم هذا الشهر فقد جاء أن النبي ﷺ كان يقول لاصحابه :

قَد جاءَكُم رمضانُ، شَهْرٌ مبارَكٌ، افترَضَ اللهُ عليكُم صيامَهُ، تُفتَحُ فيهِ أبوابُ الجنَّةِ، وتُغلَقُ فيهِ أبوابُ الجحيمِ، وتُغَلُّ فيهِ الشَّياطينُ، فيهِ ليلةٌ خيرٌ من ألفِ شَهْرٍ، مَن حُرِمَ خيرَها فقَد حُرِمَ.

There comes in the authentic Sunnah that the Prophet ﷺ used to give glad tidings to his companions on the arrival of the month of Ramaḍān. It has been narrated that the Prophet ﷺ would say to his companions:

Ramaḍān has come to you, a blessed month, which Allāh has obligated you to fast. In it, the gates of Heaven are opened, the gates of Hell are closed, and the devils are chained up. There is a night in it, which is better than a thousand months. Whoever is deprived of its goodness is indeed deprived.

The Messenger of Allāh ﷺ said:

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ،

وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ

إِذَا اجْتَنَبَ الْكَبَائِرَ.

The five daily prayers, from one Jumu'ah to the next, and from one Ramaḍān to the next, expiates that which is between them as long as the major sins are avoided.

[Ṣaḥīḥ Muslim (233)]

[صحيح مسلم (٢٣٣)]

Dar PDFs

Ibn Rajab رحمه الله said:

فيجتمع في رمضان للمؤمن الصيامُ والقيام والصدقة وطيب الكلام؛ فإنه يُنهى فيه الصائمُ عن اللغو والرفث. والصيام والصلاة والصدقة تُوصل صاحبَها إلى الله عز وجل... إن الجمع بين الصيام والصدقة أبلغُ في تكفير الخطايا واتقاءِ جهنم والمباعدة عنها، خُصوصاً إن ضمَّ إلى ذلك قيام الليل.

In Ramaḍān, fasting, the night prayer, charity, and good speech are combined for the believer; the fasting person is forbidden from idle talk and obscenity. Fasting, prayer, and charity lead the one who implements them to Allāh... Combining fasting and charity is of the most excellent ways of attaining expiation of one's sins and averting the hellfire, and distancing oneself from it, especially if it is coupled with the night prayer.

[لطائف المعارف (٢٩٨-٢٩٩)]

Dar PDFs

Yaḥyā ibn Mu’ādh رحمه الله said:

دواء القلب في خمسة أشياء:

قراءة القرآن بالتفكّر، وخلاء البطن،

وقيام الليل، والتضرّع عند السَحر،

ومُجالسة الصالحين.

The cure for the heart is in five things:

Reciting the Qur’ān and pondering over it,

[having an] empty stomach, standing in

the night prayer, invoking [Allāh ﷻ] at dawn,

and being in the company of righteous people.

[رسائل ابن رجب (٢٦٣١١)]

Dar PDFs

Ibn al-Jawzī رحمه الله said:

يا أخي هذا شهر تستر فيه القبائح والعيوب، وتلين فيه النفوس والقلوب، وتُغفر فيه الأوزار والذنوب، وينفس الله عن الحزين المكروب.

O my dear brother, in this month [of Ramaḍān], abominable acts and flaws are concealed, the souls and hearts are softened, sins and transgressions are forgiven, and Allāh relieves the grieving and distressed.

[بستان الواعظين ورياض السامعين (٢٢٩-٢٣٠)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

نصيحتي للمسلمين جميعاً أن يتقوا الله جل وعلا وأن يستقبلوا شهرهم العظيم بتوبة صادقة من جميع الذنوب وأن يتفقهوا في دينهم وأن يتعلموا أحكام صومهم وأحكام قيامهم؛ لقول النبي ﷺ: من يرد الله به خيراً يفقهه في الدين.

My [sincere] advice to all Muslims is to fear Allāh - the Mighty and Majestic - and to greet this [blessed] month [of Ramaḍān] with sincere repentance from all [their] previous sins and to learn and understand their religion along with the rulings of fasting and the night prayer. As the Prophet ﷺ said: Whoever Allāh wants good for, He gives them understanding of the religion.

[مجموع الفتاوى (٥١\١١٥)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إذا كان صغيرا لم يبلغ فإنه لا يلزمه الصوم، ولكن إذا كان يستطيعه دون مشقة فإنه يؤمر به، وكان الصحابة رضي الله عنهم يُصوِّمون أولادهم، حتى إن الصغير منهم ليبكي فيعطونه اللعب يتلهى بها. ولكن إذا ثبت أن هذا يضره فإنه يمنع منه.

If a child is young and has not yet reached puberty, he is not obligated to fast, but if he can do it without hardship, he should be told to do so. The Companions - may Allāh be pleased with them - used to make their children fast, and if the younger ones cried, they would-give them toys to distract them. But if it is proven that it is harmful to the child, then he should be prevented from doing so.

[مجموع فتاوى ورسائل (٨٣١١٩)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

شهر رمضان فرصة لمن صدق العزيمة، وأراد أن يتخلص من هذا الدخان الخبيث الضار.

The [blessed] month of Ramaḍān is an opportunity for whoever is truthful in his determination and wants to quit this repulsive, repugnant, and harmful [habit of] smoking.

[مجموع فتاوى (٢٠٣\١٩)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

من يعزم على ترك المعاصي
في شهر رمضان دون غيره،
فليس هذا بتائب مطلقاً، ولكنه
تارك للفعل في شهر رمضان.

Whoever intends to abandon sin solely in the month of Ramaḍān is not repentant whatsoever. Rather, he is merely a person who has [only] abandoned the act [of sinning] during the month of Ramaḍān.

[مجموع الفتاوى (٧٤٣١٧)]

Dar PDFs

Bishr al-Ḥāfī رحمه الله said:

بئس القوم لا يعرفون الله حقاً إلا في شهر رمضان

How wretched are a people who do not truly know Allāh except in the month of Ramaḍān

[لطائف المعارف (٢٢٢)]

Dar PDFs

Shaykh al-Albānī رحمه الله said:

واعلم أنه لا يشرع التلفظ بالنية، لا في الإحرام،

ولا في غيره من العبادات كالطهارة والصلاة

والصيام وغيرها، وإنما النية بالقلب فقط،

وأما التلفظ بها فبدعة وكل بدعة ضلالة،

وكل ضلالة في النار.

Know that saying the intention is not legislated

when in a state of Iḥrām [when making ḥajj or ‘umrah],

nor in any other act of worship such as purification,

praying, fasting, and other than that. Rather, the intention-

is only made in the heart. As for saying it, then this is an

innovation, and every innovation is misguidance,

and every misguidance leads to the Fire.

[حجة النبي (٤٩)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever fasts the month of Ramaḍān with faith and expectation of the reward, then all of his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]

[صحيح البخاري (٢٠١٤)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

أفضلُ الصوَّام أكثرهم ذكراً

لله عز وجل في صومهم

The best of those who fast are those who

remember Allāh - the Mighty and Majestic -

the most in their fast

[الوابل الصيب]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

وكان من هديه ﷺ في شهر رمضان :
الإكثار من أنواع العبادات، فكان جبريل عليه
الصلاة والسلام يدارسه القرآن في رمضان،
وكان إذا لقيه جبريل أجود بالخير من الريح
المرسلة، وكان أجود الناس، وأجود ما يكون
في رمضان، يكثر فيه من الصدقة والإحسان،
وتلاوة القرآن، والصلاة، والذكر والاعتكاف.
وكان يخص رمضان من العبادة بما لا يخص
غيره به من الشهور، حتى إنه كان ليواصل فيه
أحياناً ليوفر ساعات ليله ونهاره على العبادة.

From the guidance of the Prophet ﷺ in the month of Ramaḍān is increasing in the different types of worship. Jibrīl used to revise the Qur'ān with him ﷺ in Ramaḍān. When Jibrīl would meet him ﷺ, he ﷺ was more generous with good than a freely blowing wind, and he was the most generous of people and the most generous in Ramaḍān, in which he increased in charity and all types of goodness; recitation of the Qur'ān, prayer, dhikr, and i'tikāf. He ﷺ singled out Ramaḍān for worship in a manner in which he didn't for the other months, to the extent that, at times, he would persist and spend several hours of his day and night in worship.

[جامع الفقه (٨٩١٣)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

فاجتهدوا إخواني في كثرة قراءة القرآن المبارك لا سيما في هذا الشهر الذي أنزل فيه فإن لكثرة القراءة فيه مزيَّةً خاصةً. كان جبريل يُعارضُ النبيَّ ﷺ القرآنَ في رمضان كلَّ سنة مرةً. فلما كان العامُ الذي تُوُفِّي فيه عارضَه مرتين تأكيداً وتثبيتاً. وكان السلف الصالح رضي الله عنهم يُكثِرون من تلاوةِ القرآن في رمضان في الصلاة وغيرها.

Strive, my brothers, to recite the blessed Qur’ān a great deal, especially in this month in which it was revealed, for an abundance of recitation therein has exceptional merit and virtue. Jibrīl used to review the Qur’ān with the Prophet ﷺ once every year during Ramaḍān. In the year in which the Prophet ﷺ passed away, he reviewed the Qur’ān with him twice for solidification and substantiation. The righteous predecessors used to recite the Qur’ān a great deal in Ramaḍān in the prayer and other than that.

[مجموع فتاوى ورسائل (٢٠\٢٢٢)]

Shaykh al-‘Uthaymīn رحمه الله said:

إخوانِي : فضائل الصوم لا تدركُ
حَتَّى يقُومَ الصائم بآدابه. فاجتهدوا
في إتقانِ صيامِكم وحفظِ حدوده،
وتوبوا إلى ربكم من تقصيركم في ذلك.

My [beloved] brothers, the merits and virtues of
fasting cannot be attained until the fasting person
fulfills its etiquettes. Therefore, strive hard in completing
and perfecting your fast and safeguarding its boundaries,
and repent to your Lord for your shortcomings therein.

[مجالس شهر رمضان (١٧)]

Dar PDFs

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

الصيام ليس هو مجردَ تركِ الطعامِ والشرابِ والشهواتِ المأكولَةِ أو المشروبَةِ، ولكنه مع ذلك إمساكٌ عن كل ما حرَّمَ اللهُ سبحانه وتعالى.

Fasting is not merely abstaining from food, drink, cravings, and desires, but rather it is refraining from everything Allāh has forbidden.

[مجالس شهر رمضان (١٥)]

Dar PDFs

Jābir ibn ‘Abdillāh رضي الله عنه said:

إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَبَصَرُكَ وَلِسَانُكَ عَنِ الْكَذِبِ وَالْمَآثِمِ، وَدَعْ أَذَى الْخَادِمِ، وَلْيَكُنْ عَلَيْكَ وَقَارٌ وَسَكِينَةٌ يَوْمَ صِيَامِكَ، وَلاَ تَجْعَلْ يَوْمَ فِطْرِكَ وَيَوْمَ صِيَامِكَ سَوَاءً.

When you fast, let your hearing, sight, and tongue abstain from lying and sinning. Leave off harming the servant. Be dignified and serene on the day of your fast, and do not let the day you fast and the day in which you do not fast be the same.

[مصنف ابن أبي شيبة (٨٩٦٥)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

صوم الجوارح بترك ما حرم الله من المعاصي، هذا صيامها، فلا يمس بيده ما حرم الله، ولا يمس بفمه ما حرم الله، ولا ينظر بعينه إلى ما حرم الله، ولا يمشي برجله إلى ما حرم الله، وهكذا صيامها إمساكها عما حرم الله.

The fasting of the limbs is by abandoning what Allāh has forbidden of disobedience; that is their fasting. For example, one does not touch with his hands what Allāh has forbidden, nor does he touch with his mouth what Allāh has forbidden, nor does he look at with his eyes what Allāh has forbidden, nor does he walk with his feet towards that which Allāh has forbidden, and so on. This is the fasting of the limbs and their abstaining from that which Allāh has forbidden.

[فتاوى نور على الدرب (٢٠\١٦)]

Ibn al-Qayyim رحمه الله said:

كثيرٌ من الناسِ يصبرُ على مكابدةِ قيامِ

الليل في الحرِّ والبردِ، وعلى مشقةِ الصيامِ،

ولا يصبرُ عن نظرةٍ مُحرمةٍ.

Many people are patient upon the hardships of the

night prayer in the heat and cold and the difficulties-

of fasting, but they are not patient with [abstaining

from] an impermissible gaze.

[عدة الصابرين وذخيرة الشاكرين (٤١)]

Dar PDFs

Sh. Ibn Bāz رحمه الله said:

فسيئة في رمضان أعظم إثما من السيئة في غيره، كما أن طاعة في رمضان أكثر ثوابا عند الله من طاعة في غيره.

An evil deed in Ramaḍān is greater in sin than an evil deed at other times, just as obedience in Ramaḍān is more rewarding with Allāh than obedience at other times.

[مجموع الفتاوى (١٥\٤٤٧)]

Dar PDFs

Muḥammad ibn Ismā'eel al-Ṣan'ānī رحمه الله said:

من لم يخلص النية أو لا يتجنب قول
الزور والكذب والبهتان والغيبة ونحوها
من المناهي فيحصل له الجوع والعطش
ولا يحصل له الثواب.

Whoever fasts without a sincere intention or does
not abstain from false speech, lies, slander, backbiting,
and other than that from the impermissible matters,
such a person will only attain hunger and thirst from
his fast and will not receive any reward.

[التنوير شرح الجامع الصغير (٦\٢٢٤)]

Dar PDFs

The Messenger of Allāh ﷺ said:

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

Eat the Saḥūr (pre-dawn meal),

for there is a blessing in it.

[Ṣaḥīḥ al-Bukhārī (1923)]

[صحيح البخاري (١٩٢٣)]

Dar PDFs

The Messenger of Allāh ﷺ said:

فَصْلُ مَا بَينَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحَرِ

The difference between our fast and the fast of the people of the book is eating at the time of Saḥūr

[Ṣaḥīḥ Muslim (1096)]

[صحيح مسلم (١٠٩٦)]

Dar PDFs

The Messenger of Allāh ﷺ said:

نِعْمَ سَحُورُ المؤمنِ التمرُ

Excellent are dates as a saḥūr

(pre-dawn meal) for the believer

[صحيح الترغيب للألباني (١٠٧٢)]

Dar PDFs

The Messenger of Allāh ﷺ said:

لِلصَّائِمِ فَرْحَتَانِ :

فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ.

The fasting person will have two moments of joy:

(1) When he breaks his fast and

(2) when he meets his Lord.

[Ṣaḥīḥ Muslim (1151)]

[صحيح مسلم (١١٥١)]

Dar PDFs

Anas ibn Mālik رضي الله عنه said:

كَانَ رَسُولُ اللهِ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ

قَبْلَ أَنْ يُصَلِّيَ فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَعَلَى

تَمَرَاتٍ فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ.

The Messenger of Allāh ﷺ used to break his fast with fresh dates before praying. If there were no fresh dates, then with dried dates, and if there were no dried dates, then with a few sips of water.

[Abū Dāwūd (2356)]

[أبو داود (٢٣٥٦)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَنْ فَطَّرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ،

غَيْرَ أَنَّهُ لاَ يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا.

Whoever provides a fasting person with something to break their fast, for him is the same reward as the fasting person without anything being diminished from the reward of the fasting person.

[at-Tirmidhī (807)]
[الترمذي (٨٠٧)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

مراده بتفطيره أن يشبعه

What is meant by providing a fasting person with something to break their fast is feeding him until he is satisfied

[الاختيارات الفقهية لابن تيمية (٣٠١)]

Dar PDFs

Ibn Taymiyyah رحمه الله said:

إعانة الفقراء بالإطعام في شهر رمضان هو من سنن الإسلام. فقد قال النبي ﷺ: من فطر صائماً فله مثل أجره.

Helping the poor by feeding them in Ramaḍān is from the way of Islām. The Prophet ﷺ said: Whoever provides a fasting person with something to break their fast, for him is the same reward.

[مجموع الفتاوى (٢٥\٢٩٨)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله stated:

من فوائد قوله تعالى:

From the benefits of the statement of Allāh ﷻ:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ﴾

And when My slaves ask you [O’ Muḥammad ﷺ]

concerning Me, then [answer them]:

I am indeed near [to them by My Knowledge].

I respond to the invocations of the supplicant

when he calls on Me [without any intercessor].

إنّ الصيام مظنة إجابة الدعاء؛ لأن الله سبحانه وتعالى ذكر هذه الآية في أثناء الصيام ولا سِيَّما أنه ذكرها في آخر الكلام على آيات الصيام.

...is that fasting is the most likely time for the acceptance of supplication because Allāh ﷻ mentioned this verse amid the verses of fasting, especially since He mentioned it towards the end of His speech regarding the verses of fasting.

[تفسير سورة البقرة (٢/٣٤٤)]

Dar PDFs

Ibn al-Qayyim رحمه الله said:

If a supplication is combined with:

❖ a complete presence and consciousness of heart for the objective,

❖ coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu'ah until the ṣalāh is completed, and the final hour [of Jumu'ah] after 'Aṣr,

❖ along with submissiveness in the heart and contrition before the Lord, feeling insignificant and feeble while imploring,

❖ while the one making du'ā faces the qiblah,

❖ is in a state of purity,

❖ raises his hands upwards towards Allāh - Lofty is He,

❖ and begins with praise and extolment of Allāh,

❖ then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,

❖ then states his need for repentance and forgiveness before addressing Allāh,

❖ being persistent in his request while ingratiating himself and flattering Him,

❖ calling on Him with hope and fear,

❖ seeking intercession by way of His Names, His Attributes and His Oneness,

❖ and offering an act of charity,

*******Indeed this du'ā, it is rare that it would be rejected*******

❖ especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.

[الجواب الكافي (١٦-١٧)]

Dar PDFs

🔷 Specific times and people whose du’ā (supplication) is answered:

1 - The last third of the night.

2 - When one is prostrating (in sajdah).

3 - Before making the taslīm in the ṣalāh (prayer).

4 - Between the adhān and the iqāmah.

5 - During rainfall.

6 - On Friday, the last hour after Aṣr.

7 - When saying the du’ā:

لَآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ

8 - The du’ā for your brother behind his back (in his absence).

9 - The du’ā for a sick person.

10 - The du’ā of an oppressed person.

11 - The du’ā of a parent for their child.

12 - The du’ā of a righteous person for their parents.

13 - The du’ā of a fasting person.

14 - The du’ā of a traveler.

🔷 Barriers to du’ā being accepted:

1 - Supplicating to other than Allāh ﷻ.

2 - Being hasty and seeking an immediate response.

3 - Not having a focused, attentive heart when making du’ā.

4 - One’s provisions coming from ḥarām (impermissible) sources.

Dar PDFs

The Messenger of Allāh ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands in the month of Ramaḍān

with faith and expectation of the reward,

then all of his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2009)]

[صحيح البخاري (٢٠٠٩)]

Dar PDFs

Ibn Rajab رحمه الله said:

قد كان النبي ﷺ يطيل القراءة في

قيام رمضان بالليل أكثر من غيره

The Prophet ﷺ used to lengthen his

recitation in the night prayer in Ramaḍān

more than at other times

[لطائف المعارف (٣٠٣)]

Dar PDFs

Ibn Rajab رحمه الله said:

وقد كان النبي ﷺ يتهجَّدُ في ليالي رمضانَ، ويقرأ قراءةً مرتَّلةً، لا يمرُّ بآية فيها رحمةٌ إلا سألَ، ولا بآية فيها عذابٌ إلا تعوَّذَ، فيجمَعُ بين الصلاة والقراءة والدعاء والتفكُّر. وهذا أفضلُ الأعمال وأكملها في ليالي العشر وغيرها، والله أعلم.

The Prophet ﷺ would pray tahajjud in the nights of Ramaḍān and recite the Qur'ān in a measured tone. He ﷺ would not pass by a verse regarding Allāh's mercy except that he ﷺ would supplicate for it, nor a verse regarding punishment except that he ﷺ would seek refuge with Allāh from it. He ﷺ would combine prayer, recitation, supplication, and reflection; these are the most virtuous deeds and the most complete to perform in the last ten nights of Ramaḍān, and other than that, and Allāh knows best.

[لطائف المعارف (٣٥٩)]

Dar PDFs

Ibn Rajab رحمه الله said:

واعلم أن المؤمن يجتمع له في شهر رمضان جهادان لنفسه : جهاد بالنهار على الصيام، وجهاد بالليل على القيام. فمن جمع بين هذين الجهادين، ووفَّى بحقوقهما، وصبرَ عليهما، وُفِّي أجرُه بغير حساب.

Know that the believer combines in the month of Ramaḍān-two Jihāds upon himself: Jihād in the day upon fasting and Jihād in the night upon the night prayer. So whoever combines these two Jihāds and fulfills their rights will be sufficed with a reward that is without any limit.

[لطائف المعارف (٣١٩)]

Dar PDFs

Shumayṭ ibn ʻAjlān رحمه الله said:

إن الله عز وجل جعل قوة المؤمن في قلبه ولم يجعلها في أعضائه، ألا ترون أن الشيخ يكون ضعيفًا يصوم الهواجر، ويقوم الليل، والشاب يعجز عن ذلك.

Allāh - the Mighty and Majestic - has placed the believer's strength in his heart and not in his limbs. Do you not see how an old, weak man fasts during the middays in the intense heat and spends his nights in worship while the youth are incapable of doing so.

[حلية الأولياء (٣\١٣٠١)]

Dar PDFs

Imām al-Awzā'ī رحمه الله said:

من أطال قيام الليل، هوّن الله عليه وقوف يوم القيامة.

Whoever prolongs [his standing in] the night prayer, Allāh will make easy for him his standing on the Day of Judgement.

[سير الأعلام النبلاء (١١٩١٧)]

Dar PDFs

Abū Dharr رضي الله عنه would say:

يا أيّها الناس إنّي عليكم ناصح،

إنّي عليكم شفيق، صلّوا في ظلمة الليل

لوحشة القبور، وصوموا في الدنيا لحرّ

يوم النشور، وتصدّقوا مخافة يوم عسير.

O' people! Indeed, I am an advisor to you

[and] I worry for you. Pray in the darkness of the

night for the loneliness [you will face] in the graves,

fast in the heat of the dunyā [in preparation] for the

heat [you will face] on the Day of Resurrection,

and give charity out of fear of that difficult Day.

[تاريخ دمشق (٢١٤\٦٦)]

Dar PDFs

Sh. Ibn Bāz رحمه الله said:

ظن بعضهم أن التراويح لا يجوز نقصها عن عشرين ركعة، وظن بعضهم أنه لا يجوز أن يزاد فيها على إحدى عشرة ركعة أو ثلاث عشرة ركعة، وهذا كله ظن في غير محله بل هو خطأ مخالف للأدلة.

Some people think that it is not permissible to pray less than twenty rak'ah of tarāwīḥ, while others think that it is not permissible to pray more than eleven or thirteen. All of this is conjecture; rather, it is an error that contradicts the evidences.

[مجموع الفتاوى (١٥\١٨)]

Dar PDFs

The Messenger of Allāh ﷺ said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ

إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الآخِرُ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ

مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Our Lord - Blessed and Lofty is He - descends every night-

to the lowest heaven [in a way that befits His Majesty]

when the last third of the night remains, asking:

Is there anyone invoking Me so that I may respond to

their invocation? Is there anyone asking Me so that I

may grant them [their request]? Is there anyone seeking

My forgiveness so that I may forgive them?

[Ṣaḥīḥ al-Bukhārī (1145)]

[صحيح البخاري (١١٤٥)]

Dar PDFs

The Messenger of Allāh ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ

رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

The closest a servant is to his Lord is when

he is in a state of prostration, so increase

in supplication [in this state].

[Ṣaḥīḥ Muslim (482)]

[صحيح مسلم (٤٨٢)]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

فدُعاؤك لوالدك في صلاة التراويح

أو صلاة التهجد أفضل بكثير من

أن تَذبَح له عشر نُوق.

Your supplication for your father during the

Tarāwīḥ and Tahajjud prayers is much better

than slaughtering ten she-camels for him.

[لقاء الباب المفتوح (١١٥)]

Dar PDFs

Imām al-Qurṭubī رحمه الله said:

ومن الاعتداء في الدعاء أن يدعوَ بما ليس في الكتاب والسنة، فيتخيَّر ألفاظاً مُفَقَّرة، وكلمات مُسجَّعة، قد وجدَها في كراريسَ لا أصلَ لها ولا معوَّل عليها، فيجعلها شعارَه ويترك ما دعا به رسولُه ﷺ. وكلُّ هذا يمنعُ من استجابة الدعاء.

From the exaggerations in supplication is that a person supplicates with that which is not in the Book nor the Sunnah; choosing unnecessary rhyming words that he found in some books which have no basis nor should they be relied upon, and he makes them his hallmark, leaving off that which the Messenger of Allāh ﷺ supplicated with. And all of this prevents supplication from being answered.

[تفسير القرطبي سورة الأعراف : ٥٥]

Dar PDFs

Ibn Rajab رحمه الله said:

فمعنى الاعتكاف وحقيقته قطعُ

العلائِقِ عن الخلائق للاتصال

بخدمة الخالق

The meaning and reality of I'tikāf is to isolate

oneself from the creation in order to devote

oneself to the worship of the Creator

[لطائف المعارف (٣٣٩)]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا

غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever stands on the Night of Decree

with faith and expectation of the reward,

then all of his previous sins will be forgiven.

[Ṣaḥīḥ al-Bukhārī (2014)]

[صحيح البخاري (٢٠١٤)]

Dar PDFs

Shaykh Ibn Bāz رحمه الله said:

ليلة القدر أخبر النبي ﷺ أنها في العشر الأخيرة من رمضان، وبين ﷺ أن أوتار العشر آكد من أشفاعها فمن قامها جميعًا أدرك ليلة القدر. وقد صح عن رسول الله ﷺ أنه قال : من قام ليلة القدر إيمانًا واحتسابًا غفر له ما تقدم من ذنبه.

والمعنى أن من قامها بالصلاة وسائر أنواع العبادة من قراءة ودعاء وصدقة وغير ذلك إيمانًا بأن الله شرع ذلك واحتسابًا للثواب عنده لا رياء ولا لغرض آخر من أغراض الدنيا غفر الله له ما تقدم من ذنبه.

The Prophet ﷺ informed [us] that Laylatul-Qadr (the Night of Decree) is in the last ten [nights] of Ramaḍān, and he ﷺ clarified that it is more likely in the odd [nights] than the even. So whoever stands [in worship] in all the nights will achieve Laylatul-Qadr.

It has been authentically reported that the Messenger of Allāh ﷺ said: Whoever stands on Laylatul-Qadr with faith and expectation of the reward, then all of his previous sins will be forgiven.

The meaning [of this] is whoever stands the night in prayer and [performs] other types of worship such as recitation [of the Qur'ān], supplication, charity, and other than that with faith that Allāh has legislated it, while expecting the reward that is with Him, without showing off and with no other aspiration from the aspirations of the worldly life, Allāh will forgive his previous sins.

[مجموع الفتاوى (١٥\٤٣٠-٤٣١)]

Dar PDFs

Ibn Rajab رحمه الله said:

يا مَن ضاعَ عمرهُ في لاَ شَيء،

اسْتَدْرك ما فَاتَكَ في ليلة القدر،

فَإنَّهَا تُحْسَبُ بالعُمر.

O’ you who has wasted the years of his life,

amend those lost and wasted years in the

night of al-Qadr (decree), for verily it is

equivalent to that of a lifetime.

[لطائف المعارف]

Dar PDFs

‘Ā'ishah رضي الله عنها narrated:

I said: O’ Messenger of Allāh ﷺ, if I knew which night Laylat-ul-Qadr (The Night of Decree) was, what should I say on that night?

He ﷺ said, say:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allāhumma Innaka ‘Afuwwun, Tuḥibbul- ‘Afwa, Fa’fu ‘Annī.

O’ Allāh! Verily You are Oft-Pardoning, You love pardoning, so pardon me.

[at-Tirmidhī (3513); Ḥasan Ṣaḥīḥ]

Dar PDFs

Shaykh al-‘Uthaymīn رحمه الله said:

إخواني : اخْتِمُوا شهرَ رمضانَ بالتوبة إلى الله من معاصيه، والإنابة إليه بفعل ما يُرضيه، فإن الإنسانَ لا يَخْلُو من الخطأ والتقصير، وكل بني آدمَ خطَّاءٌ، وخيرُ الخطَّائين التوابون.

My brothers: Seal and finish the month of Ramaḍān with repentance to Allāh for [your] sins and disobedience to Him, and turn to Him in repentance with actions that are pleasing to Him.

For indeed, man is not free from mistakes and shortcomings, and every son of Ādam makes mistakes, and the best of those who make mistakes are those who repent.

[مجالس شهر رمضان (٢٢٨-٢٢٩)]

Dar PDFs

Shaykh Ṣāliḥ al-Fawzān حفظه الله said:

في ختامِ الشهرِ كانَ السلفُ الصالحُ يكثرون من الاستغفارِ، والتوبةِ إلى اللهِ عز وجل، والخوفِ من عدمِ القبولِ، كانوا يجتهدون فِي رمضانَ وفي غيره، ثم يقعُ عليهم الخوفُ ألاّ يقبلُ منهم شيءٌ، ويستغفرون اللهَ ويتوبون.

At the end of the month [of Ramaḍān], the Righteous Predecessors would increase in seeking forgiveness, repentance to Allāh - the Mighty and Majestic, and fear of their deeds not being accepted. They would strive in Ramaḍān and in other than it, then become fearful that-nothing would be accepted from them, so they would seek Allāh's forgiveness and turn to Him in repentance.

[مجالس شهر رمضان (١١٩)]

Dar PDFs

The Messenger of Allāh ﷺ said:

إِنَّمَا الأَعمَالُ بِخَوَاتِيمِهَا

Verily, actions are only

determined by their endings.

[Ṣaḥīḥ al-Bukhārī (6493)]

[صحيح البخاري (٦٤٩٣)]

Dar PDFs

‘Abdullāh ibn ‘Umar رضي الله عنهما said:

فَرَضَ رَسولُ اللهِ ﷺ زَكَاةَ الفِطْرِ صَاعًا

مِن تَمْرٍ، أوْ صَاعًا مِن شَعِيرٍ علَى العَبْدِ

والحُرِّ، والذَّكَرِ والأُنْثَى، والصَّغِيرِ والكَبِيرِ

مِنَ المُسْلِمِينَ، وأَمَرَ بهَا أنْ تُؤَدَّى قَبْلَ

خُرُوجِ النَّاسِ إلى الصَّلَاةِ.

The Messenger of Allāh ﷺ enjoined Zakāt al-Fiṭr:

A ṣā’a of dates or a ṣā’a of barley upon the

enslaved person and the freeman, male and

female, young and old from the Muslims,

and he ordered it to be discharged before

the people go out to the [‘Ēīd] prayer.

[Ṣaḥīḥ al-Bukhārī (1503)]

[صحيح البخاري (١٥٠٣)]

Dar PDFs

Ibn Ḥajr رحمه الله stated:

إظهار السرور

في الأعياد من شعار الدين

Manifesting joy on the days of ʻĒīd

is from the symbols of the religion

[فتح الباري (٤٤٣\٢)]

Dar PDFs

Ibn Rajab رحمه الله said:

ليس العيدُ لمن لبس الجديدَ، إنما العيدُ لمن طاعاتُه تزيد. ليس العيدُ لمن تجمَّل باللباس والركوب، إنما العيدُ لمن غفرت له الذنوب.

‘Eīd is not for the one who wears new clothes, ‘Eīd is for the one whose obedience increases. ‘Eīd is not for the one who adorns himself with fine clothes and transportation, ‘Eīd is for the one whose sins are forgiven.

[لطائف المعارف (٤٨٤)]

Dar PDFs

Ibn Rajab رحمه الله said:

كان بعض السلف يَظْهَرُ عليه الحزنُ يوم عيد الفطر فيقال له : إنه يومُ فَرَح وسرور فيقول : صدقتهم ولكني عبد أمرني مولاي أن أعملَ له عملاً، فلا أدري أيقبلُه مني أم لا.

Some of the Salaf would appear sad on the day of ‘Eīd al-Fiṭr, so it would be said to them: It is a day of joy and happiness. So they would respond: You have spoken the truth, but I am a slave, and my Master commanded me to do a job for Him, and I don’t know if He will accept it from me or not.

[لطائف المعارف (٣٦٩)]

Dar PDFs

Ibn Rajab رحمه الله said:

قال بعض السلف : كانوا يدعون الله ستة أشهر أن يبلِّغَهم شهرَ رمضان ثم يدعون الله ستة أشهر أن يتقبَّلَه منهم.

Some of the Salaf said they used to supplicate to Allāh six months before Ramaḍān, asking Him to allow them to reach it, and for six months after Ramaḍān asking Him to accept it from them.

[لطائف المعارف (٣٦٩)]

Dar PDFs

Ibn Rajab رحمه الله said:

كيف لا تجري للمؤمن على

فراقه (رمضان) دموع ! وهو لا يدري

هل بقي له في عمره إليه رجوع.

How can a believer not shed tears upon

the departure of Ramaḍān as he does

not know if he will live to see its return

[لطائف المعارف]

Dar PDFs

Sh. Sulaymān ar-Ruḥaylī حفظه الله said:

من أجمل الكلام، ما قاله بعضهم:

ومن جعل أيام حياته كأيام رمضان،

جعل الله له آخرته كالأعياد.

From the most beautiful of speech

is that which some say:

Whoever makes the days of his life

[in this dunyā] like the days of Ramaḍān,

Allāh will make [the days of] his Ākhirah

like ‘Ēīds for him.

[ضوابط الربا (٢٨٤)]

Dar PDFs

Ḥasan al-Baṣrī رحمه الله said:

كل يوم لا يُعصَى الله فيه فهو عيد،
كل يوم يقطعه المؤمن في طاعة مولاه
وذكره وشكره فهو له عيد.

Every day in which Allāh is not disobeyed is an ‘Ēīd.
Every day in which the believer devotes himself
to the obedience of his Lord, His remembrance,
and displaying gratitude to Him is an ‘Ēīd for him.

[لطائف المعارف (٤٨٥)]

Dar PDFs

Ibn Rajab رحمه الله said:

معاودة الصيام بعد صيام رمضان،

علامةٌ على قَبولِ صومِ رمضان. فإنَّ اللهَ

إذا تقبل عملَ عبدٍ، وفّقهُ لعملٍ صالحٍ بَعدهُ.

One taking on the habit of regular fasting after

Ramaḍān is an indication that his fasting in Ramaḍān-

was accepted. This can be surmised because if Allāh

accepts one's righteous deeds, He enables him to

continue to perform righteous deeds.

[لطائف المعارف]

Dar PDFs

The Messenger of Allāh ﷺ said:

مَن صامَ رَمَضانَ
ثُمَّ أتْبَعَهُ سِتًّا مِن شَوَّالٍ،
كانَ كَصِيامِ الدَّهْرِ.

Whoever fasts the month of Ramaḍān,
then follows it with six [days of fasting]
from [the month of] Shawwāl, it will be
as if he fasted the entire year.

[Ṣaḥīḥ Muslim (1164)]

[صحيح مسلم (١١٦٤)]

Dar PDFs

Some of the Wives رضي الله عنهن of the

Messenger of Allāh ﷺ reported:

كان رسول الله ﷺ

يصوم تسع ذي الحجة

The Messenger of Allāh ﷺ used to fast

the [first] nine days of Dhul-Ḥijjah

[Abū Dāwūd (2437)]

[أبو داود (٢٤٣٧)]

Dar PDFs

Abū Qatādah رضي الله عنه narrated:

رَسُول الله ﷺ... سُئِلَ عَنْ

صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ :

يُكَفِّرُ السَّنَةَ المَاضِيَةَ وَالبَاقِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Arafah and he replied:

It expiates [the sins of] the previous and coming year.

[Ṣaḥīḥ Muslim (1162)]

[صحيح مسلم (١١٦٢)]

Dar PDFs

Sh. ‘Abdullāh al-Bassām رحمه الله said:

صوم يوم عرفة هو أفضل

صيام التطوع بإجماع العلماء

Fasting the Day of ‘Arafah

is the most virtuous voluntary fast

by consensus of the scholars

[توضيح الأحكام (٢٠١١٣)]

Dar PDFs

والله أعلم

وصلَّى الله وسلَّم على عبده ورسوله محمَّدٍ، وآله وصحبِهِ أجمعينَ

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